



The South India CHURCHMAN

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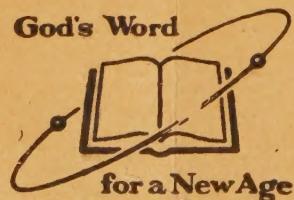
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The Meaning of Christmas

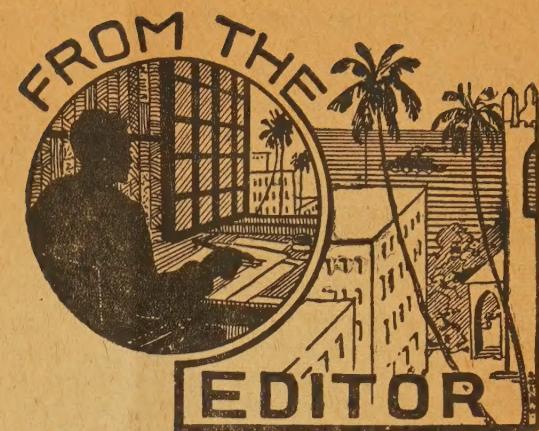
Christmas comes but once a year. That is essentially a child's eye view of Christmas which associates it with cakes and crackers, parties and presents, holidays and happy times. A good proportion of adult Christians too are content to enjoy Christmas in these ways and hence their's are also the regret that one has to wait for a whole year for it to come again and also the determination to make the most of it for personal, domestic and social enjoyment. They may have a vague idea of what Christmas is meant to celebrate, but, as to millions of their fellow-countrymen enjoying Deepavali, their celebration of the festival is much more important to them than what the festival might be intended to celebrate or commemorate.

There are millions of others who observe Christmas as a festival of joyful thanksgiving for a gift God gave to man—the gift of Himself. They believe that this gift carries with it an assurance of God's loving care and protection here and in the hereafter. But it is often an understanding of Christmas that is rather narrow and centred on the self even though it might mean that such believers react to the gift of the Christ with a dedication of their hearts and spirits to the glory of God'.

Over the centuries men of God have found deeper and wider meaning in Christmas than just the promise of what God will do for themselves. Thus the Christmas stories have acquired new significance. Even if they should be mere legends, as many think they are, they serve to illustrate the deeper truths that have been discovered in recent times about the revelation of God and of His will for mankind in the Incarnation.

For centuries the story of the shepherds stood related to the gospel as little more than a quaint but delightful ornamental piece. And so it has passed into countless carols and Christmas plays, making people both surprised and pleased that God should have willed to let the angels brush their wings, as it were, over the eyes of shepherds in the fields and guide them to a child in a manger that was in no way an object of wonder except for the extraordinary message they had had of its birth. But even if the story of the shepherds still stands apart from the gospel narrative, it has gained a significance which is of the essence of the gospel itself. It illustrates the concern of God for man irrespective of social and religious status. Shepherds can hear angelic songs and receive God's messages directly as much as—perhaps even more than—priests and princes. And God is not concerned only for the shepherds and all other lowly men but also for the work of the men and the places where they do it. For, it was in the fields and while the shepherds were keeping watch that they heard a song that had to do with God and political and social harmony. Thus, to an age that is sensitive to inequalities and social discrimination among men, Christmas brings a message of God's intervention in human history to inspire men with the hopes of a day of perfect righteousness, the promised day of God.'

And so, too, with the story of the magi. They too, are, fascinating characters of a legendary type, vanishing as mysteriously from the gospel narrative as they trek into it with their camels. For centuries they were thought of as men of wisdom who had come to humble themselves in adoration of a child to which they had been led by a mysterious star. Devout men had come to think that the philosophies and traditional wisdom of these men, which had been at best only a search and an eager waiting for the epiphany of the



Christ, had found their fulfilment in the Nativity of the one who was the wisdom and the Power of God. And, therefore, they believed, there was no longer any use for either the wise men or their wisdom. Having offered their gifts and paid their homage to the King of the Jews they withdrew back into heathendom. But, in an age of the resurgence of both the ancient, ethical and philosophic religions, the visit of the magi stands for an opportunity for 'dialogue' with other faiths and the cultural, ethical and philosophical enrichment of all religious communities including the Christian through their mingling together in human fellowship.

In these and similar ways the meaning of Christmas will be explored in countless sermons and literary and other artistic compositions this Christmastide also. For, as with socialism or democracy, the highest values of any gospel or ideology can be kept alive only as long as people will think hard about it and go on exploring its different phases and applications to life. In this Christmas Number of the *Churchman*, too, therefore, we have tried to carry out such an exploration in two or three essays and a poem.

Apart from helping people to understand the ideological significance of Christmas a Christmas message or meditation should enable them to find out what may be called its existential meaning for each of them as individuals. In other words, it should help them individually to discover how the ideological meaning applies to their behaviour as individuals in relation to both the over-all conditions of the environment in which they live and the situations which arise from day to day in their work and everyday life at home and in society. No sermon or other composition, however, can tell every man or woman precisely what the Christian faith born of Christmas should mean in terms of his or her daily activities in work, in domestic and social living, in participation in the national life or in any other sphere or mode of human self-expression. That should very largely be the response of the individual himself or herself, a response of both dedication and the endeavour fully to understand what one must be dedicated to. As we said earlier on, Christmas is *par excellence* the festival of thanksgiving. The Christian idea of thanksgiving is always much more than saying thanks or even feeling thankful. It has a fundamental idea of giving and self-giving at that. The giving of oneself to God as an act of gratefulness must mean to the Christian the giving of himself to the world because God has given Himself and all He has to man so that he can say with St. Patrick, 'I bind unto myself today the power of God to hold and lead'. Christmas, then, should ultimately mean a *Kenosis*, an emptying of all the powers and gifts we have received from God into the channels of grace and love that must flow into the lives of our fellowmen and all their concerns as human beings. May Christmas 1969 bring to all our readers the joys of such a thanksgiving!

THE SYNOD ASSEMBLY AND ITS THEME

Even in the first decade of the existence of the C.S.I. there was a realisation that the Synod Assembly should be more than a business Session. Even as early as at the Synod Session which took place at Tiruchirapalli papers were presented on the task of the Church in the contemporary world. Since then, at every Synod session, there has been an attempt to bring the thinking of the Synod to bear on a specific theme. But it is well known that the theme made very little impact upon both the delegates to the Synod and upon the C.S.I. as a whole. The reasons for this also are not far to seek.

There are at least four main functions of the Synod Assembly all of which demand quite a good amount of time and attention apart from the periods of worship. It has to elect Committees and office-bearers who will be responsible for carrying out its decisions and carrying on the work of the Synod till it is convened again after two years. There are also matters such as changes in the Constitution on which only the Synod in session can take a decision. It must also review the work of the Commissions and Committees during the past biennium and pass appropriate resolutions and make further arrangements for efficient continuation of the work. And, then, it must also cogitate on the theme which is usually a reminder to the Church of a neglected but important function.

It is understandable that, with so many important functions to perform, the Synod Assembly can find only a few hours each day for the study of the theme. But the theme is extremely important because all decisions taken by the Synod must have it for a background against which their validity, relevance and effectiveness may be tested or secured. Fortunately there are at least a few ways in which the theme might be highlighted in such a way as to be a sort of guiding star for the proceedings of the Synod.

A great deal can be done by way of preparation. Papers

and booklets relating to the theme may be circulated long in advance of the Synod meeting so that those who attend it may have the opportunity of study *beforehand* both as individuals and in groups if possible. Psychological realities must be taken into account and, therefore, study material must not be handed over to delegates *after* they arrive as was done at Coimbatore where the material, indeed, was excellent, but went unread in an atmosphere and physical conditions which made reading virtually impossible. We hope, therefore, that this time reading material on the theme will be sent to the delegates weeks ahead. In a very small way the *Churchman* offers a few articles this month on the theme which, fortunately, coincides with the theme of a Christmas Number.

In order that the theme might be studied in some depth at the Synod Session itself a recommendation was made by the Synod Arrangements Committee that the whole assembly should be divided into four Commissions each of which would study one of four main divisions of the theme on the basis of short papers to be presented on each of them in parallel sessions. We hope this suggestion is being acted upon.

In all the discussions during other times also it should be possible for the presiding Moderator, those who present reports and other speakers, to remind themselves and others of the theme against the background of which the points raised by them or statements made by them ought to be considered.

After the Synod Session comes to an end also the Dioceses might follow up the theme both in study groups and in specific programmes undertaken on the inspiration of the study at the Synod or later in the Dioceses. To this end it would be good to prepare a message to the Dioceses and the congregations as from the Synod Assembly which would help them hear the echoes of statements and findings on the theme at the Synod Assembly and also urge them to function more worthily and more evidently as servants of the Servant Lord.

Who will Open the Door?

J. DANIEL*

The doors are closed to Thee, Lord, e'en today
As they were closed two thousand years ago.
They are bolted now stronger than before
And shut against Thee, Lord, in proud contempt.
For man has shut his eyes to the light of love;
He has shut his ears to the voice of love.

But the heart of the world is throbbing with pain
It's painful cry is heard e'en thro' closed doors;
'Lo, the world is sad and mad and corrupt too;
Chaos and uproar spread all o'er the world.
Who will help? who can help and lift us up?'

Some mighty men claimed to show the right way;
Some wise men too promised to guide us aright;
But all of them have failed; no one led us aright.
'Where is the hope? Where is the hope?' we cry.
The answer comes: 'Christ has shown the TRUE way'.

Simple shepherds led by angel voices,
And three wise kings led by a wondrous star
Went straight to a manger in Bethlehem
Where lay incarnate Love cradled as Babe,
For Love is the one Light that leads aright.

The stinking manger became a shrine
Where shepherds and e'en kings bowed in worship
Of Him who stooped to come to filthy earth
And make the world a shrine by the light of love.
That transforms and sanctifies everything.

Christmas bells ring a call to every man
To open his heart to receive His Light
To be used as a channel of His grace
To transform the world to a holy shrine.
Who will open the door? Who will open?

* Since sending this poem, Mr. J. Daniel, a persuasive preacher and thoughtful writer, has passed away. Before Mr. Daniel took up work as Editor at the C.L.S. Madras, he had been a Headmaster in Chittoor District.—Ed.

Servants of the Servant Lord

RAJIAH D. PAUL, Madras

An inspired choice of an inspiring theme for the Synod. If only our chosen leaders who come together at the Synod let themselves be inspired by this call to be 'servants of the Servant Lord' and give themselves utterly to His service, to the service of the people and to service to His world, what a difference it would make to the life of the Church of South India! And what an impression it would make on the people who see us and recognise us to be such! God grant that this may be the outcome of this session of the Synod.

The Servant Lord

The Lord whom we have been called to serve deliberately chose to be a servant and became one. 'The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many' (Matt. 20:28). He not only called himself a servant. He also showed himself to be a servant. He 'made Himself of no reputation and took upon himself the form of a servant' (Phil. 2:7). He demonstrated His servanthood not only by His life spent in the service of God and in the service of man; but also, once, by concrete example. He laid aside His garments, girded himself with a towel and washed the feet of His disciples. And He said, 'If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet'. It will not only be a sight, but something meaningful and soul-stirring if, now and then when His servants assemble for worshipping Him, they literally or symbolically wash one another's feet.

His Servants

We, who call ourselves His followers, are also called to be servants. The word 'servant' is one which no one likes to be used about himself. No one calls himself a servant, if he can help it. There used to be in Government service a class called 'menial servants' or those in 'inferior service'. The words had reference only to the type of service expected of that class. It was not used in any derogatory sense or in disparagement of the persons themselves. One pathetic reaction when we received our independence was an induced resentment on the part of that class of servants against the use of these words. And so, lo and behold, one fine morning the whole class was named *mazdoors*. It was mere camouflage—this use of a Hindi word instead of an English word. Everybody was pleased. We, the servants of the Servant Lord, must all of us be *mazdoors* and should not be ashamed at being and at being called *mazdoors*.

The Christian who occupies a high social position in the world and a front pew in church is still a *mazdoor* of the Lord. In the Church's hierarchy, the ones at the top are *mazdoors*, in perhaps a more real and a more inspiring sense than those lower down, because their responsibility to render Christly service is greater. The servants of the Servant Lord are in utter—though not abject but glorious—slavery. It is the highest privilege for any man to be called upon to be a servant of the Servant Lord, and to serve his fellowmen, in the spirit and following the example of his Lord.

In trying to understand what it means to be servants of the Servant Lord, there are at least six things which can be said.

Call

In secular life every servant needs to be called and accepted as a servant. When we need a domestic servant, we elect one from among those who offer themselves for such service (getting fewer and fewer these days!). This is true

also in our Christian life. All of us who call ourselves Christians, have we not all been 'called' to be servants? At our baptism, we were made 'His faithful servants unto our lives' end'. We pledged ourselves to fight under His banner all our life. As long as we acknowledge Him as our Lord, we are His bond-servants.

Every one of us has been *called* to be His servant. A few do not either heed the call or get slack as the days go by. But there is no escaping the fact that we are and have been called to be servants of the Servant Lord.

Commission

Secondly, every servant is *appointed* and given orders. A commission invariably follows a call. We are called to service—not to idleness or a life of ease. Read the life of any of His servants as narrated in the Scriptures or elsewhere. Every one of them, immediately after he was called by God to His service, was given a commission. Look at the story of the call of Moses. 'Come now therefore. I will send thee unto Pharaoh. Go and gather the elders of Israel together and say unto them . . .' Or that even more familiar passage about Isaiah's vision in the Temple. And He said, 'Go and tell this people . . .'

So it was in every case. So it must be in the case of every one of us. We were called to His service and we have been given His orders, lay folk and clergy alike. Quite a few of us have set them aside or have refused to obey them, though we pretend to be His followers and servants.

Obedience

The third requisite of a faithful servant is obedience. The Servant Lord was obedient unto death. Any servant of His must also be obedient—must carry out His Master's orders, whatever it costs. Some are ordered to go into the world, to give their service to the people there in what is usually referred to (often with a derogatory overtone) as a secular occupation. Some others are called to be servants of the Servant Lord in Christian institutions, and ordered to give self-sacrificing, unselfish service, in the spirit of the Servant Lord, to the people who come to them in need of body, mind or soul. Some others are called to be whole-time ministers in the Church to be servants of all and given orders to be 'constant in their service', to be 'watchful and loving guardians of the flock, as followers of the Good Shepherd who gave His life for the sheep', 'to be faithful ambassadors of Christ to the world, to promote love and unity among His people' and not to yield to the assaults of the world, the flesh and the devil.

Implicit and unquestioning obedience, faithfulness to the uttermost, unswerving loyalty in the face of frequent temptation is what is demanded of all servants of the Servant Lord.

Suffering

Such service invariably and inevitably involves suffering. There can be no genuine, faithful service which does not involve suffering. The Servant Lord was a suffering servant. For a faithful servant of the Servant Lord there can be no physical comfort, no luxurious living, no room for idleness, no holiday from His service. It is unremitting work, discomfort, inconvenience. It is continuous self-sacrifice, self-denial and unselfish loving and strenuous living right through. The Servant Lord Himself had not where to lay His head. So it is and must be with His servants—be they laymen or clergy. The servant of the Servant Lord is called upon to 'lay out body and soul continually for the glory of God' (Thomas a Kempis).

Ragland, who pioneered a new type of evangelistic work in Tirunelveli District wrote, 'Of all qualifications for mission work, and every other, charity is the most excellent. Of all the methods of attaining to a position of usefulness and honour, the only safe and sure one is to fit ourselves for it by purging our hearts from vain-glory, worldliness and selfishness. Of all plans for ensuring success, the most certain is Christ's own—becoming a corn of wheat, falling into the ground and dying.'

Service in the Spirit of Christ

The service which the servants of the Servant Lord have to render—each in his own place and calling—must be rendered in the spirit of the Servant Lord. The Servant Lord did not spare Himself in the service of others. He did not ask for praise or even respect. He was despised. He did not expect any reward. He did His service with love and concern for people. Oh for the same love and concern for people in our Christian hospitals, in our Christian schools and colleges, in our congregations, in our numerous church committees. How one wishes that Christian laymen in secular occupation, who, be it never forgotten, are also servants of the Servant Lord, also exhibit in their work Christ's own concern and love for the people for and among whom they work; go all out to relieve the poverty, the hunger, the malnutrition, the ignorance, the oppression that is all round us in this country.

Kagawa of Japan offered this formula for rich and worthy living. 'Rule One is,' he said, 'give yourself freely and without reserve to the service of others. There is no Rule Two.'

Spiritual life (to most Christians to be 'spiritual', is only to be 'pious', to go to church regularly, to take Communion frequently and to read the Bible regularly and pray) finds its justification and fulfilment only in the costly business of loving concern for other people and practical service on their behalf. No one who does not do at least some little service, and give some small unostentatious practical help to the people outside his family circle, has any claim to call himself a Christian. The man who has no love for his neighbour and does not spend himself—at least a little—in the service of others is not a human person and much less Christ's man. Let us remember the warning given by our Lord in the parable of the rich man and Lazarus.

Servanthood is Greatness

A real servant of the Servant Lord attains greatness and leadership and is able to influence people for their good. 'Whosoever will be great among you, let him be your minister and whosoever will be chief among you let him be your servant (Matt. 20: 26, 27). The greatest men that we know glory in being servants of God and servants of men. 'Paul, a servant of God called to be an apostle.'

Will those who attend this Synod, will those whom they represent there, will every member of the Church, in town and in village, accept the call to become servants of the Servant Lord?

May God strengthen the hands and the voices of those who will be proclaiming the call at the forthcoming Synod.

RAJAIH D. PAUL.

Highlights of the CSI since the Synod of 1968

S. KANAKARAJ ELIAS, *Secretary of the Synod*

While preparing for the 12th Synod in January 1970, it seems to me to be appropriate to highlight certain important happenings in the CSI since the Synod of 1968 so that not only those who attend the Synod and its Committees, but our congregations, spread all over South India and Jaffna may come to know and take an active interest in the progress of our Church.

The 11th Synod of 1968, held at Coimbatore, was followed on the next day by a Conference of the 12 India Secretaries of the CSI-related Mission Boards, all the bishops, one representative from each of the dioceses and the Officers of the Synod.

The main emphasis in the discussions was on the need to rethink and plan the relationship of the CSI with the Missionary Boards in the light of changing political conditions in India and the necessity for the CSI, as an independent church, to take responsibility more and more for personnel and financial support and the steps to be taken to achieve this end.

The recommendations of this Conference have been followed up at the Synod and diocesan levels leading to vital decisions and actions in the Church.

I. The Fourth Assembly of the World Council of Churches

On behalf of the CSI, six delegates attended the World Council of Churches, namely, the Most Rev. P. Solomon, the Rt. Rev. J. E. L. Newbigin, the Rev. Dr. J. R. Chandran, Mr. Ninan Koshy, Dr. (Mrs.) R. M. Somasekhar and Dr. A. J. George (Youth Delegate). The meetings were held from the 4th to 20th July 1968. The main theme of

the Assembly was 'Behold I make all things new' (Rev. 21: 5). The next meeting of the W.C.C. Commission on World Mission will be held in Madras in December 1969 and January 1970.

2. Lambeth Conference

Three of our delegates to the W.C.C., the Moderator, the Dy. Moderator and Rev. Dr. J. R. Chandran, were also delegates to the Lambeth Conference in London in July 1968. Two recommendations made at the Conference are of great importance to the CSI:

- (i) that when a bishop or episcopally ordained minister of the CSI visits a diocese of the Anglican Communion and exercises his ministry in Anglican Churches, there should now be no restriction on the exercise of his ministry in other churches with which the CSI is in communion.
- (ii) that churches and provinces of the Anglican Communion re-examine their relation to the CSI with a view to entering into full communion with other churches.

3. Tamilnad Theological Seminary, Arasaradi, Madurai

As a co-operative enterprise of the CSI and the Tamil Evangelical Lutheran Church, the Tamilnad Theological Seminary has been started at Arasaradi, Madurai. The Seminary is affiliated to Serampore as an L.Th. College but there will be provision for those who would like to study for the B.D. degree. The Dedication Service of the College

was held on 9th July 1969. As a result of the opening of his new Seminary, the Tirumaraiyur Seminary has been closed.

4. Appointment of the Rt. Rev. H. D. Luther Abraham as Bishop in Medak

Some months after the retirement of Bishop E. Priestley, the Executive Committee of the Synod at a special meeting held on 7th March 1968, appointed the Rt. Rev. H. D. Luther Abraham, Asst. Bishop in Mysore, as Bishop in Medak Diocese. The installation service of Bishop Abraham was held at Medak Cathedral on 3rd February, 1969.

5. Union of United Basel Mission Dist. Church Council of South Kanara and Coorg with the CSI

The Working Committee of the Synod accepted the request of the U.B. M.C. Council to come into union with the CSI and appointed official representatives of the CSI to attend the inauguration of the union on the 24th June 1968 at Mangalore. The U.B.M.C. District of South Kanara and Coorg is now part of the Diocese of Mysore.

6. Towards Wider Union

The CSI has been carrying on negotiations for wider church union with the five Lutheran Churches in South India. There has been also correspondence on this subject with the Methodist Church in Southern Asia, the Baptist Church in Northern Circars and the Samavesam of Telugu Baptist Churches. The Mar Thoma Church has also had conversations with the CSI.

Our negotiations with the five Lutheran Churches have been most intensive and fruitful. The negotiating Lutheran Churches are: The Tamil Evangelical Lutheran Church, the Arcot Lutheran Church, the Andhra Evangelical Lutheran Church, the South Andhra Lutheran Church, and the India Evangelical Lutheran Church. The CSI-Lutheran Inter-Church Commission has been very active lately and has held a number of meetings, the last three being held at Nagercoil (July '67), Madras (January '69) and Bangalore (July '69). With a view to the formation of a new United church, three documents have been produced by the Commission, namely: (1) The Faith of the Church (2) The Constitution of the Church, and (3) A Catechism for the Church. The Catechism both in English and in the regional languages has been sent to all the churches for experimental use. The Faith and the Constitution of the proposed new Church will soon be sent to the churches for their consideration and acceptance. We should look forward to the great day when this wider union becomes a reality.

7. Scholarships Schemes—Overseas and National

The Protestant Episcopal Church of America has been awarding each year for the last 14 years a scholarship for a clergyman or layman or woman for advanced studies in U.S.A. so that a number of persons have had the benefit of training abroad. It is now felt that, since obtaining visas for missionaries to come to serve in India is becoming more and more difficult, nationals should be given training both abroad and in India to accept bigger responsibilities which have hitherto been held by missionaries. Other missionary Societies and Boards both in Britain and U.S.A. have come forward to offer 7 to 10 scholarships each year. As a result a number of our men and women have received the awards and have already gone or are preparing to go abroad. Applications from suitable candidates will have to be sent to the Synod through the dioceses concerned.

The missionary societies have also come forward to assist the CSI to meet the situation arising from the withdrawals of foreign missionaries by providing additional opportunities

for training of Indian workers within the country. The C.M.S. London, has allotted £. 5,000 and other missionary societies are also expected to make their contributions. The fund is available for providing additional training both for clergymen and laymen and women to improve their qualifications or obtain special training in special fields like Industrial and Rural work, Pastoral Counselling, Theological Course for Teachers, Financial Administration of Dioceses and Institutions, Wardenship of Hostels and Boarding homes, etc. Applications should be sent to the Synod through the dioceses concerned.

8. Commission to investigate development of vacant lands :

The Synod has appointed a Commission to investigate Development of vacant lands and other properties lying unused in the dioceses, in order that they may be made to produce regular and stable local incomes for the Church, especially in view of the possibility of foreign subsidies becoming unavailable. The Synod has requested the CSI-related Mission Board to secure the services of two foreign experts to assist the Commission in its work.

The United Mission High School Frontage Development Scheme at Bangalore is noteworthy in this respect. The Mysore Diocese is building in the vacant frontage of the school a multi-storied building with money raised locally and abroad at a cost of over Rs. 75 lakhs and expects a large return by rent to be used for the support of the work in the diocese.

9. Dr. Frank Lake's Seminars on Clinical Theology :

Dr. Frank Lake, Director of Clinical Theology, Nottingham, England, on the invitation of the Synod, conducted 18 seminars in the CSI dioceses and institutions from October 1968 to February 1969. Those who attended the seminars greatly appreciated the benefit they had received. It is proposed to start a one-year course in Advanced Pastoral Counselling for presbyters in the premises of Vellore Seminary in 1970.

10. Rev. & Mrs. Morken Davids' visit to the CSI :

Rev. David Morken and Mrs. Morken of the 'World Vision' in the U.S.A. came to the CSI on an invitation by the Synod. Mr. Morken conducted evangelistic meetings in a number of dioceses which were greatly appreciated by the congregations.

11. Refresher Course for Senior Presbyters :

It is proposed to organize a Refresher Course for one year in the U. T. C. Bangalore for presbyters who have put in 10-15 years of service including those who have gained distinction in L.Th. so that they may upgrade themselves to the B.D. degree.

12. Lay Training Centre, Madras :

A Training Centre has been started at Kilpauk, Madras, with a view to giving training in Community Service to candidates. The following courses are available in the Centre:—

(i) a two-year course for graduates in social work conducted with the assistance of the Madras School of Social Service and 'Gurukul' Lutheran Seminary, and

(ii) short courses for training of lay people.

Financial assistance for a selected number of candidates from the dioceses is available from the Synod Fund for the training of National workers.

13. Fellowship of Professional Workers :

Sister Gladys Kedward has started the Fellowship in one or two Andhra Dioceses with a view to bringing Christian

secular workers employed in various professions to form groups in their places for spiritual nurture in terms of Biblical study and its relevant application in the changing secular environment.

It is planned to build a Centre at Secunderabad with permanent staff to organize groups in the Andhra dioceses in the first instance. It is hoped that this would meet a vital need of Christians in different walks of life.

14. Kindernothilfe and Christian Children's Fund :

Two organisations, namely, Kindernothilfe, Duisberg, Germany, and the Christian Children's Fund of U.S.A. have been assisting churches all over India in providing sponsorships from foster parents in their countries to orphans and very poor children. Most of our hostels and boarding homes attached to our schools are receiving these sponsorships for their boys and girls. Mr. Luder Luers is the representative for Kindernothilfe in India. The Synod has recently constituted a committee to administer the financial aid received from Kindernothilfe. The help given by the two organisations is a blessing to many deserving poor children.

15. Orissa Freedom of Religion Act and the Madhya Pradesh Dharma Swantra Vidhayak :

The Synod Executive learnt with much concern about prosecutions of Christian pastors and evangelists in Orissa on the basis of the Freedom of Religion Act and sent a resolution to ask the Government of Orissa to withdraw prosecutions as they infringe on the Freedom of Religion guaranteed by the Constitution.

The Executive also learnt of the passing of the Madhya Pradesh Bill, which is similar to the Orissa Act.

The congregations of the CSI were asked to remember the Orissa churches and their persecuted Evangelists in their prayers so that they may continue courageously to witness to the Gospel of Jesus Christ.

16. Cyclone in Andhra Pradesh :

Great devastation has been caused in the Dioceses of Krishna-Godavari and Dornakal by the recent Cyclone. Many Christian families have suffered and church and school buildings destroyed. An appeal has been already sent from the Synod to all the dioceses for substantial help on behalf of the affected families, churches and schools. Contributions may please be sent to the Synod Treasurer.

17. The Synod of 1970 :

Arrangements are being made for the holding of the Synod of 1970 in the premises of the Madras Christian College, Tambaram, from 3rd to 7th January 1970. The main theme of the Synod will be, 'The Servants of the Servant Lord'. Bishop A. M. Hollis will be conducting the Bible studies. It is expected that far-reaching decisions will be taken at the Synod. All members of the C.S.I. are requested to remember the meetings in their prayers.

Bishop and Mrs. Hollis will be in South India from September 1969 till February 1970 visiting dioceses and conducting retreats for the clergy and meeting their old friends.

'A Tremendous and Exciting Possibility'

Tuesday, October 28th, was Inauguration Day at the Tamil Nadu Theological Seminary, and an encouraging number of guests from Madurai, from other parts of India and from overseas flocked to the gaily-decorated campus. The ceremonies were preceded by a procession to the joyful strains combining Indian music with Christian devotion and witness. At 9 a.m. the College was inaugurated by the Rev. Erik W. Nielsen, Associate Director of the Theological Education Fund. Then the beautiful new Chapel of Christ the King was dedicated by the Rt. Rev. C. G. Diehl, Bishop of Tranquebar. Of this chapel, its architect, Mr. L. W. Baker, writes as follows: 'I was asked that it should be simple, functional, twentieth century, Indian and that it should "look like a church" . . . The idea behind the design is that everyone, from whatever religion, will associate the gopuram shape with worship. The cross above it will leave no doubt that it is a place of Christian worship. Within, the aim is to achieve simplicity of space to allow . . . not only traditional liturgies but reverent experiments. There is nothing distracting . . . all our attention may be directed to . . . what is going on in the sanctuary. There is no emphasis on "mystery" . . . the flood of extra light coming down into the sanctuary is to remind us that Jesus . . . is Light in a world of darkness, and the openness of the sanctuary is there to remind us of the free access all can have to that Light.' After the dedication there was the first chapel worship—an Indian form of worship, conducted by one of the students, in which the Rt. Rev. Solomon Doraiswamy, Bishop in Tiruchi-Tanjore, preached an inspiring sermon on 'worship, in spirit and truth'.

The great Inaugural Meeting followed at 10-30 a.m. The Chairman was Bishop Michael Hollis, former Moderator of the C.S.I. (and how good it was to have him and Mrs. Hollis here again!). The Inaugural Address (of which there

will be more to say) was given by the Rev. Erik W. Nielsen. The academic dimension was set by the Vice-Chancellor of Madurai University, Sri T. P. Meenakshi Sundaram, who spoke timely words on 'Religion and Culture'. Greetings and good wishes were given by many distinguished guests, including the Most Rev. P. Justin Draviam, Roman Catholic Archbishop of Madurai, Bishop R. B. Manikam, the Rev. Dr. M. Kretzmann (Study Secretary, Lutheran World Federation), the Rev. A. D. Manuel and others, too numerous to mention, on behalf of missionary societies and many other bodies. The Principal, the Rev. Dr. Samuel Amirtham, read greetings from many others, including His Majesty the King of Sweden. The literary dimension of the seminary was put by the Rev. Gnana Robinson, Editor and Convener of the Tamil Theological Literature Committee and a member of the Seminary staff, and the four most recent books published from the Seminary were released by Bishop Newbiggin, Bishop Diehl, Dr. Kretzmann and the Rev. Dorairaj Peter, Chairman of the Seminary's Governing Council. Amid so much that was memorable, perhaps we may be forgiven for making special mention of the remarkable Inaugural Address given by the Rev. Erik W. Nielsen. We hope that the full text of this will be available for wide distribution. Meanwhile, many parts of it continue to ring in our ears in challenged and hope for the future—a Theological Seminary is a tremendous and exciting possibility—a community of whole persons—where ideas have legs and the Word, made flesh, is not made into 'word' again—or mind—or intellect. It is a community whose theology is not an occasional theology of the Resurrection but 'resurrection theology', at the centre of whose life stands the Resurrection, where the Word is

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[DECEMBER 1969]

Church Union in North India

Letter from the National Christian Council

Divisions in the Body of Christ can no longer be regarded as justifiable on any account. They are not only unfortunate, but sinful, for they distort the image of the Church and hinder the activity of the Holy Spirit. We cannot continue in sin in order that grace may abound. We therefore give thanks to God that after the first and significant step towards Union in 1947 when the Church of South India was inaugurated, God has shown us the day when we can look forward to a yet more significant Union in North India. We are grateful to God that out of the seven negotiating churches our have already given a positive response. We pray that the remaining three churches may be led by God's Holy Spirit to take the same courageous and trustful action, and that the Churches which hitherto have not been involved in Church Union negotiation may find this event a call to wider Union.

The welcome and growing ecumenical consciousness in the churches everywhere, the situation in our country vis-a-vis the Church, the urgency for a united witness to Christ, the crying need for the Church's reconciling ministry in human affairs, and above all the wish and prayer of the Lord of the

Church—all speak with one voice and demand the proclamation by thought, word and deed, of one Lord, one Faith, and one Baptism. We hope that the Churches in India will not fail the Master in this hour.

We thankfully recognise the indirect and modest rôle which the National Christian Council of India has been able to play in the great drama of Christian reconciliation which has been going on in our country for the last half-a-century, beginning with the historic Tranquebar meeting of 1919 which inspired the Union movement. The Working Committee on behalf of the Council, wishes to pledge its support and prayer for all enterprises for the unity of the church in the Council which are in accordance with the Word of God and are conformable to the will of our Lord.

We suggest that Sunday, January 11, 1970, which falls before the final meeting of the Negotiating Committee on January 14-15, be observed throughout India and abroad as a Day of Prayer for the Church Union in North India. A brief suggested form of service will be published in the December 1969 issue of the *National Christian Council Review*.

Glory to God

BIORN FJARSTEDT,* Madurai

Because this is written at Christmas time, your thoughts will probably first of all go to the holy night in Bethlehem where the shepherds suddenly hear the voices of a great army of angels singing praises to God: 'Glory to God in the highest heaven'. This is the moment of glory to God. This very night in David's town your Saviour was born—Christ the Lord.'

'Glory to God.' In many churches these words meet us every Sunday in the liturgy, expressing to us in this way the perpetual validity of what happened in that night one thousand nine hundred and sixty nine years ago. The decisive moment in the history of man, the crucial point of this creation. The moment when God was made man.

When we assemble on the Lord's day to remember God's beneficence and sing the Glory to God following the words recorded in St. Luke's gospel, we also sing the Church's interpretation of the meaning of this message from the angels. We give it a context, a background: 'we praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father almighty'.

'O Lord God, heavenly King, God the Father almighty.' He is the creator of heaven and earth. This is the theme from the Old Testament tradition. We find it again and again in the Psalms. 'The heavens declare the glory of God (2: 1). The heavens declare his righteousness and all the people see his glory (97: 6).' And we remember the mighty words from Isaiah 6: 'Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory'.

Heaven and earth, the whole cosmos tells man that glory belongs to God. By glory is meant the outward manifestation of his might, his holiness, his perfection, his supremacy.

The words in Hebrew (kabod) and Greek (doxa) denote someone who has might and is in control of that which belongs to him and who exercises his control in splendour, showing forth a supremacy. Man discovers this glory of God first in nature, in creation, in cosmos. Everything man can look at, study and examine with his eyes, his ears, his feeling, with instruments of utmost precision, tells him about the supreme power of God, his infiniteness, his glory.

The more one studies, the deeper one comes into reality, the more God's glory is revealed. Man needs spectacles, a microscope, a whole array of instrumentation to supplement his failing sight. For a moment one may be lost in diversity, molecules, atoms, electrons, neutrons, protons. It seems to be just a mess for a short while, but then, again, the universe from the farthest nebulae to the simplest atomic structure, is a whole, a system, a unity controlled by the supreme power.

This is not static. There is an evolution going on. One need not subscribe to the Darwinistic system in its details, but there is a development, an evolution from a starting point towards something, towards a goal. Everywhere man can find a unity, a wholeness, a system, a pattern and at the same time a change, a state of becoming.

From something towards something. Man will never stop searching for the answer. Individuals may try to escape the truth but mankind as a whole will be struck by the glory that shows forth in cosmos, ask for its origin, try to approach it, try an act of submission. We praise thee, we glorify thee.

The underlying urge of poetry, music, art, philosophical thinking will be that of searching the glory of God, the inexplicable greatness of the creation. By trying to master

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it man hopes to know its source, aware or not that this is in line with God's command to man in the creative moment: Replenish the earth, and subdue it and have dominion.

And there is more than this. God is not only the God of nature, he is the God of history. Not only a moving principle, not only a hidden supreme cause. Man has also studied times and events, tried to penetrate history and find the answer of the question whence and whereto. And again it has been impossible to avoid the glory of God. The Psalms return again and again to God's manifestation of himself through his control of the lives of nations and the individuals, his moral government, his marvellous works. Everywhere, in all religions among all people, in all times, man comes back to the point where he has to exclaim: Glory be to God.

But, to be honest, although we see the unity of creation, its splendour and glory, there are the dark spots. The unity seems to be broken. We don't understand. We see destruction, corruption. . . . We see the opposite of glory and splendour. We experience the evil, the breaking down and, in the end, death. There is much which is ugly and mean, even that which doesn't seem to have any meaning at all. Hopeless poverty, diseases, wars, oppression, and all this which pains us every day. Where is the glory of it? By what right do we say: Glory to God? And now at Christmas time we think of a very far off place, a small town in a very small country, Bethlehem in Judaea. A child has been born of poor parents who had come travelling a long way from a still smaller village somewhere up in northern Palestine. They had to put up with a stable and there in the midst of animals and all kinds of tools the child has been born and put into a manger as his first place of rest. And the mother was not married. The angels sang praises to God: 'Glory to God in the highest heaven'. What's the glory in this? As far as one can understand with one's ordinary senses this is just the opposite of glory, more like debasement than glory.

Still, this is really to the glory of God. In this God shows his glory. When we follow this child from its birth till the time when it has grown up and as a man suffers death upon a cross, condemned by the authorities as a criminal, we meet with the glory of God just there, where we did not see any glory at all. The glory of God showing forth through its opposite.

When Judas, the traitor, left the table fellowship in the upper room at Jerusalem to go and lead the soldiers to Jesus so that his enemies should be able to do away with him, this Jesus, who knows what is going to happen, says: 'Now the Son of Man's glory is revealed. Now God's glory is revealed through him (John 13: 31s.). The moment when he was handed over to the utmost debasement, Jesus himself calls 'the moment for the Son of man to be given great glory'. We may appreciate the action of humiliation, even see its greatness. But Glory? In what respect is there any glory?

The resurrection is glorious, a victory. Yes. And yet, it is the moment when Jesus takes upon himself to suffer humiliation and death that God's glory shows forth. Of course, the humiliation, the debasement, the suffering has no glory in it. It's just ugly and mean, in the end a painful death. And if we see only to this, I think there are many who have had to take even worse debasement and suffering. No the decisive point of this is that which brings us back to the holy night in Bethlehem, when God takes upon himself the shape of man, becomes one of us, goes into this creation as a man and by taking upon himself the human flesh incorporates in himself the whole mankind.

By this an old question is answered. Man asks: Is God really in control of his creation? The non-believer has always been there, and will be there, and proclaims, 'God is a myth because all evil things go on uninterrupted, there

is nobody to safeguard the good and righteous. It's all meaningless and leads to destruction. There is no supreme good power simply because everybody can see only the opposite'.

Still the cross is the glorious moment, the moment when God's glory is revealed through the Son, because this is the moment when it is being shown that God is in control of everything, has the whole creation in his grip, when he is the supreme ruler. Since the holy night in Bethlehem He has incorporated mankind in himself. In Gethsemane, when he has consented to go the way to the cross, he represents he is mankind. Man is the crown of creation, the final point in the evolution, the goal of God's plan. It looks as if this final point is also the turning point. It looks as if man through his power is going to destroy the whole thing. What is described theologically in Genesis 3 is remarkably true. Through man the whole creation is infected by destruction. Of course, the original plan still works. Scholars are able to explore new wonders every day, in nature and in space and find methods of using new powers to an extent we can hardly believe. There is a development towards the more and more developed in the creation which we can now recognize. But there is something wrong. There is something destructive and it can be located in man and his surroundings.

'And all of creation groans with pain, like the pain of childbirth' (Rom. 8: 22). Christ by being man goes into this, makes it his own and fights it out of his creation again. Because there is guilt involved in this, the guilt of the whole of mankind, the agony of the whole mankind, Christ suffers what we can but dimly understand sometimes when we are in agony because of our own guilt.

On the third day, Easter day, we see something which nobody had believed. A new creation. Not only a restoration of the old, not only a taking away of the guilt. No, a new creation. God is in supreme power. Where there seemed to be destruction, where the whole plan of evolution towards the fulfilment seemed to have been frustrated, God creates a new, still higher form of life. Out of man, who as far as scientific methods can discover is mortal and temporal thing, God has made a new creation, an immortal being, able to live with God and share the life of God.

The crown of the creation, man, has now been taken in a new dimension, into the heavenly sphere. There is a new goal, a new stage in the pattern of development, unknown of before but planned by God in his secret decision.

This new dimension is a coming dimension, breaking into this creation. The Kingdom of God is coming. Those who have been baptized into a union with Jesus Christ are baptized into a union with his death. 'By our baptism then, we were buried with him and share his death, in order that, just as Christ was raised from death by the glorious power of the Father, so also we might live a new life (Rom 6: 4)'.

'Therefore we are all mirroring in ourselves the glory of the Lord, are being transformed into the same image, from glory to glory' (2 Cor. 3: 18).

This glory is a heavenly radiant light proceeding from supermundane substance of light. Out of this are formed the bodies of the heavenly beings. This doxa, glory, the believers will bear when they are conformed to Christ's image. Glory is perfection, fullness, completeness, harmony and this glory shines upon its objects causing them to shine. To those who have the new life the Spirit is a vitalizing principle and the new body, raised in glory, will be spiritualized. We are now mirroring in ourselves this glory. It has its origin outside ourselves, in Christ. This is a stage, waiting when the glory of God shows itself in the perfection and fullness of creation, but, even more, in its opposite, using as its means debasement and destruction and humiliation. This tells that God is in control of the whole

creation. Nothing is left outside his dominion and he has left nothing outside his dominion. Even that which seems to be opposite to the glory of God is in fact to the glory of God, showing his supreme rule.

We still wait for the solution of this mystery but we shall not wait in vain. For the present he has left us with the mystery only partly revealed. 'What we see now is like the dim image in a mirror. Then we shall see face to face.

What I know now is only partial, then it will be complete, as complete as God's knowledge of me' (1 Cor 13: 12).

The King of glory will come again. When the Son of Man shall come in his glory and all the holy angels with him, then he shall sit upon the throne of his glory and before him shall be gathered all nations (Matt. 25: 31 f.).

Then everybody will bow down to the glory of God, accepting what is fully visible face to face.

Peace on Earth

K. V. VARUGHESE,* *Tiruvalla*

Another Christmas day is coming, a day of universal rejoicing. The postal department has already become busy carrying Christmas greetings and parcels containing presents. It is a hallowed day for the Christians all over the world, as that day commemorates the birth of the Messiah, the saviour of the world. St. John says of Him that 'the word became flesh and dwelt among us full of grace and truth'. It is mysterious that He was born in a manger and not in a King's palace, as many people had thought. His advent had been foretold by the prophets, but when He did arrive, the Teachers of the Hebrew nation were bewildered and they could not recognize him. There was scarcely any room even at an inn where Mary, His mother, gave birth to the Messiah.

The birth of Jesus was heralded by the angels and the shepherds watching the flocks by night heard the news with extreme wonder and delight. The Prince of Peace was introduced by the angels when they declared 'peace on earth among men with whom He is pleased' (Luke 2: 14). Jesus was born into a world which was yearning for peace. The keynote of Christmas is peace which can be enjoyed only by people who can get God's favour. 'Blessed are the peace-makers, for they shall be called the sons of God', said Jesus in His Sermon on the Mount. God does not hurl down peace into the world, but it has to be made by man with God's help. This kind of peace obviously brings in its train goodwill and joy.

The blessing of Jesus was not simply on those who love peace; it was on those who actively make peace. It is observed in actual life that a peace-lover may well be a trouble-maker too. Some lovers of peace may refuse to face an unsatisfactory situation in their own lives, in a church, in a committee, in a society, in a community, because they wish to avoid trouble. They let things alone, presumably for the sake of peace, which often means that they evade an issue. The true peace-maker knows that he can never deal with an evil situation by running away from it and by a policy of cowardly inaction.

The commonly accepted meaning of the word 'peace' is poles apart from the biblical meaning of that word. In biblical language peace describes two things. First, it describes everything that makes for a man's highest welfare and his highest good. To wish a man Salaam, which is the same word, is to wish him everything that makes him completely happy. In other words, peace is an intensely positive word. Secondly, in biblical thought and language the highest form of this peace is the right relationship between man and man. There can be no peace in the biblical sense of the term without reconciliation of men to God and to each other.

In no phase in the history of the world is peace more essential than in the present age. Soon after the world wars, sober men, having got sick of the cataclysmic wars, took steps to put a stop to all wars and bring in peace so

that men might turn their attention to humanitarian pursuits. Today the UNO works towards that end. Though we cannot say that nothing has been achieved by it, we are still in the midst of wars; and rumours of wars are heard everywhere. What is the cause of this state of affairs? We can only say that the spirit of Christmas has not permeated the hearts of the human race.

The peace that Jesus has offered to the world is complete, affecting total human personality. It is not mere political peace only, but it is peace that should reign in the heart of every man. It is this kind of peace that is the crying need of the day—peace in individual minds, in the homes and in society. Where there is no peace, tension prevails, which saps all energy making life abundant impossible.

Peace is not obtained by the mere asking; it has to be gained at tremendous sacrifice. Each one has to play his part for establishing permanent peace on earth. It is foolish to expect that those placed in authority alone are responsible for bringing in peace. We have the story of the building of the walls of Jerusalem in the 3rd chapter of Nehemiah where in the 28th verse we read: 'From above the horse gate repaired the priests, every one over against his house.' Each one has to repair 'over against his house', if we want peace to be established in the world. The whole chapter gives a picture of corporate effort in achieving anything worthwhile for the society as a whole.

Let us pause for a moment and see what the peace offering made on the first Christmas eve has achieved so far in the world. There is no cause for us to be ashamed of it. This message of peace has been carried to the ends of the world and no other message has been so amazingly heeded by people of all sections of society. Men who killed and ate their own brethren have become men who loved and served their neighbours. Worldly people have been transformed into spiritual stalwarts and leaders. Those who were slaves to selfishness have become altruistic in nature. In fact this message of Christmas has gripped the imagination of the human race and revolutionized the world. The only hope of human redemption lies in the implementation of this supreme message.

This, of course, means uphill work to the Christians in particular. As ambassadors of Christ they must be peace-makers who have enjoyed peace in their own homes. Preaching without practising makes no convincing appeal. If only the nations of the world could pause a while and experience the peace and tranquillity that surrounded Bethlehem!

The path of peace is always open to mankind, but we often resort to the use of force and arms, for we forget that ultimate victory rests with the peace that Jesus has offered for the alleviation of human misery. If the bickerings, hatreds and quarrels that dwell in the hearts of men were removed, what a glorious world we could make! Let

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us go deeper in the spirit of Christmas this year ignoring the outward formalities of the season. Christ brings home to us afresh His message of peace, peace in our minds and homes as well as peace in the national and international spheres.

What stands in the way of our enjoying real peace and happiness? And what should we do about it? Every year we celebrate Christmas in quite a formal way almost disregarding the deep significance of the incarnation of the

Prince of Peace. If we search our hearts carefully, we shall see that pride, selfishness, haughtiness and indifference lurk there. Where hatreds have lain dormant for long lively bonds of friendship should be established. High and low grades of people should mingle, and close fellowship should be formed in the spirit of service and co-operation. Above all the Prince of Peace should be enthroned in our hearts. **HAPPY CHRISTMAS.**

Servants of the Servant Lord

J. R. CHANDRAN, Bangalore

It is true that the Church has a high record of humanitarian services in different fields such as education, medical aid, care for orphans and destitutes, rehabilitation of fallen women, etc. But this does not necessarily mean that in India today the image of the Church, in its self-understanding as well as in the eyes of those outside, is that of *a servant people*. While many non-Christians have paid high tributes to the Christian missions for the humanitarian services, for many others, the Churches are 'agents of foreign influence', 'agents of imperialism', 'stooges of Western powers', etc. While unfounded prejudices may continue in the minds of people, the Church's responsibility to build up the right image can never be overemphasised. If the Church is to be what it is in the purpose of God witnessed to in the Biblical record its right image has to be that of a servant people. This is what the Churches throughout the world are learning through their fellowship with one another in the modern ecumenical movement of the World Council of Churches. In the Roman Catholic ecumenical movement also, represented by the Second Vatican Council, great emphasis is laid on the affirmation that the Church 'claims no other authority than that of ministering to men with the help of God, in a spirit of charity and faithful service'.

The servant image is not a recent innovation. It is integral to the Biblical testimony. In different forms the word *servant* is one of the most common words in the Bible. The word in its noun and verbal forms occurs more than a thousand times and both in the Old and the New Testaments the most common usage of the word is with reference to man's relation to God and his consequent relation to his fellowmen. One important expression in the Old Testament was *Servant of the Lord*. It was applied to Abraham (Ps. 105 : 6), Moses (Ps. 105 : 26), David (Ps. 132 : 10), Isaiah (Isa. 20 : 3). In the passages known as the Servant Songs (Isaiah 42 : 1-7; 49 : 1-6; 50 : 4-9; and 52 : 13-53 : 12), the servant of the Lord is identified with Israel, the people of God, sometimes thought of as the whole people and sometimes as the faithful remnant. The passages may also be interpreted as applying the title to an individual perfectly representing Israel. The title was associated with the concept of the Messiah. Prophet Zechariah (3 : 8-10) brings together the concept of the branch, a familiar designation of Messiah (Jeremiah 23 : 5-8) and that of the servant. There was therefore nothing unnatural in applying the title 'Servant' to Jesus Christ while acknowledging him as the Messiah.

But the main point about the use of the title *Servant* in the New Testament to our Lord Jesus was that the word was not just a title of dignity and honour. The manner in which he came among men and exercised his ministry set the pattern of the servant. Of the several words translated

as servant in the New Testament, two are particularly significant, namely *diaknos* and *doulos*. Both these are used to describe Jesus Christ as well as his disciples. The first word describes the nature of the activity of a servant. One example was 'serving at table'. The main point was that a servant serves specific needs of people. The second word describes the nature of the person's relationship in terms of subordination. The example was that of a slave acting in complete obedience to the master. The use of these two words by the New Testament writers to describe Christ's person and work is clear evidence of the servant image they had of him. They knew him as one who came to serve and not to be served (Mark 10 : 45; Luke 22 : 27). Paul confesses him as one who came in the form of a slave (Phil. 2 : 7).

The evangelists clearly testify that the disciples, who call Jesus Christ 'Master', should also bear the image of servants and slaves. They are to become great in doing service. The highest position in the Kingdom of God is to him who will attempt lowly service (Matt. 20 : 26-28; Mark 9 : 35). Commenting on this the 'Interpreters Bible' says, 'it reveals Jesus as the great revolutionist. For here is one of the greatest overturning in all history... This is the world turned upside down. All our common measurements of importance and greatness are pronounced obsolete. The boasts of heraldry and the pomp of power are irrelevant'. According to the fourth evangelist the glory of God was seen on Christ's death on the cross, and the new commandment of love was illustrated by an acted parable of feet washing. Jesus told the disciples, 'If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet' (see John 13 : 1-20). To adopt the form of a servant and to be engaged in serving the needs of others is the key to Christian discipleship. Service is the insignia of the Community of Christ's disciples.

Thus one of the essential marks of the Church is that it should reflect the servant image of the Lord. No wonder, therefore, that in his book, *Images of the Church in the New Testament*, Dr. Paul Minear has pointed out that servanthood was one of the important images of the Church. He affirms that 'common slavery is part of the basis of the fellowship of faith'. He reminds us that, according to Paul, those who preached Jesus Christ as Lord should regard themselves as "your slaves for Jesus' sake" (2 Cor. 4 : 5) and that Jesus' love turned the followers slaves of one another (Gal. 5 : 13). He further points out that the servanthood of the disciples, and of the Church was not understood by the apostle as a burden to be borne but as a gift of the Risen Lord and therefore something to be joyously received. It was a privilege to be servants of the Risen Lord, and thus to be servants of all for whom Christ died. It is the privilege and the glory of the Church to

be called to be slave of all. Therefore one of the points for self-examination of any church bearing the name of Christ is to see if it bears 'the servant or slave of all' image.

The 'servant' image which is a gift of Christ to his Church has different aspects. *First*, the total ministry of the Church with its manifoldness of apostolic, prophetic, teaching, evangelistic and other types is understood in terms of service. In the well-known passage in the epistle to the Ephesians the different ministries are the gift of the Risen and ascended Lord 'for equipping the saints for the work of the ministry' (Eph. 4: 11-12). The word translated ministry is *Diakonia*. The implication of the passage is that the ordained as well as other specially set apart 'ministries' of the Church are to be *servants* of the Church so that every believer may bear the 'servant' image and be equipped for the service of others, and the whole Church may be enabled to serve the needs of all men. The pastoral ministry, with its priestly as well as prophetic functions, that is to be exercised in a congregation is also meaningful only in so far as it is related to the total service the congregation is to render to the whole community.

Secondly, it is also significant that the manifoldness of the ministry of the Church includes the ministry of *deacons*, along with the ministry of *Bishops* and *presbyters*. Many churches today, including the Church of South India, are engaged in a radical rethinking about the real nature and function of the ministry of deacons and the general trend of thinking is towards the restoration of a distinctive and meaningful place for the *diaconate*. But neither the C.S.I. nor the other churches, holding three-fold ministry of bishops, presbyters and deacons, have taken any significant steps to reinstate the diaconate as a distinctive and meaningful office. The Church is the poorer for not taking this gift of Christ sufficiently seriously.

In my recent visit to the German Churches, I was quite impressed with the diakonal work (Diakonisches Werk) of the German Protestant Churches, carried on through many 'diakonic' institutions. They have a variety of programmes, all directed to meet specific needs. Several institutions seek to rehabilitate the physically and mentally handicapped such as the blind, the deaf, the epileptics, and the like. They have also institutions for the rehabilitation of delinquents and criminals. Further, they have established centres for marriage guidance and family counselling and programmes for pastoral care for problem families and problem children. A statement describing the diakonal work of the German Churches says, 'If we want to keep society as a whole intact, we must try to heal the individual in his helplessness of body and soul. In doing so, we will fulfil a social task of lasting significance. Therefore, the Church needs both methods and instruments to work in society and also useful forms of organisation and efficient service groups within the congregations who are able to find, accept, assist and guide the individual in his need and thus to represent to him Christ, the *Diakonos* of the World. The Church has to make its contribution to that total sphere. It must keep the individual's sense of responsibility alive and strengthen the willingness to help. Since Diakonia is not only a fruit, but also a part of the Gospel, we owe it to all people just as we owe them the whole Gospel. All those who are not integrated into society, the abnormal and those who have suffered extreme hardships, the mentally handicapped and the incurable as well as those who need pastoral and social care will always be entrusted to the Diakonia'.

The diakonal ministry is given to the Church in order that the Church may be a servant of all who suffer and are in need. Our hospitals, schools, colleges, orphanages, hostels, boys' towns, rescue homes and other service institutions belong to the diakonal ministry. But the Church in India also needs to develop programmes and institutions by which the Church will be seen as the servant of the slum dwellers,

the unemployed, the underemployed, the economically disinherited or exploited, the victims of caste or communal discrimination and the victims of all forms of injustice.

Thirdly, 'the servant of all' image would mean that the Church is concerned more about others than about itself. In this regard we Christians in India, have yet to grow into the maturity which Christ offers us. In many respects we are primarily concerned about our own well-being. We are more conscious of the needs of the Christian Community than of the needs of the Community in general.

The narrowly communal outlook becomes even more evident when we look at the subjects we are prepared to discuss at length in our diocesan and synod meetings. We are very much interested in some Bills such as the Freedom of Religion Bills of Orissa and Madhya Pradesh, Nath Pai's Bill about amending Fundamental Rights, and Madhu Limaye's Draft Bill to control flow of funds from abroad. Why? It is obvious that we are concerned about the implications of these bills for the life and mission of the Churches. There is no harm in being concerned about the consequence of these bills for the life of the Church, but a servant Church will look at these Bills from the point of view of their effect on the life of the nation as a whole. It is a dangerous state of affairs if the Church looks at things only from the selfish communal angle and is worried only about developments or policies which affect its life. It is the negation of the servant image. The things which affect the life of the community as a whole, or the life of certain minorities or others within the total community should be on the agenda for discussion by the Church at the congregational, diocesan and synod levels. Issues like Bank Nationalisation should have greater importance on the Churches' agenda than Missionary visas, Freedom of Religion Bills or control of foreign money. Only a Church which protests against injustice done to others, or defends measures for the well-being of others has the right to seek a remedy for the injustice done to itself. The Church will serve itself only by serving others.

Fourthly, the servant image is not associated with any stereotyped forms of service. From the beginning the Church was led to develop new forms of service from time to time to meet new needs, even while continuing some forms of programmes of service developed earlier.

In the earliest period the service programmes consisted mainly of care for the poor, the sick, the widows and the orphans. But in later centuries the Church was involved in the struggle to abolish slavery, child labour and other social evils. After the Second World War there was the immense problem of rehabilitation of refugees and displaced persons and the rebuilding of communities in villages, towns and cities. This was the occasion for the World Council of Churches initiating a programme of service which has now grown into an important Division through which the member churches participate in a wide variety of forms of service, alleviating different forms of need arising out of not only war, but also natural calamities like earthquakes, drought and floods.

Even while traditional patterns of service may have to continue, the Church should have the flexibility and the courage to launch new programmes. At the moment, the nation is faced with some crucial issues affecting the implementation of its economic and political goals. Can the Church remain neutral in the polarisation between progressive and reactionary forces? Is not the Church called to strengthen the forces promoting a secular democracy and working for the rapid eradication of poverty? The servanthood of the Church implies that the Church has a role to play in the renewal of the economic and political life of the nation and therefore needs to evolve programmes of social and political education of its members so that they will more actively participate in the

political life of the country and work for the radical revolution needed to bring about a truly democratic and just society.

Fifthly, the servant image of the Church as well as of each of the disciples means that neither the Church nor the disciples seek any honour or recognition from the world for the service rendered. Through a parable Jesus taught that the master does not thank the servant for doing what is commanded and told the disciples, 'So, you also when you have done all that is commanded you, say, "We are unworthy servants, we have only done what was our duty." (Luke 17:7-10). Meeting the needs of others in accordance with the mind of Christ is the only motive for the Church's engagement in service. The Church does not place any conditions for the services it renders. When Jesus healed the ten lepers he did not demand their gratitude, even though he expressed joy over the one leper who returned to give thanks (Luke 17:12-19).

The servant image carries us even further. It is not just a matter of doing our duty without a desire for reward. The servanthood of the Church and of the disciple may also mean that either the Church as a whole or the disciples, will be called to speak and act against those holding authority and influence when they are known to be promoting or to be guilty of injustice, corruption, or reactionary

policies, fearless of consequences. D. Bonhoeffer and others of the German Resistance Movement stood against Hitler, risking their lives because they knew that that was the service they owed to Jesus Christ, to the German people and to the world. Christians are not just 'law abiding citizens. Christians are servants of society for the removal of unjust laws, and unjust social and economic structures and for the promotion of justice, well-being and peace.

We also need to remind ourselves of the excellent record Christians have had in certain situations of risking their lives in the fulfilment of their ministry of reconciliation. In India too, there were many occasions when Christians were willing to move into danger zones to fulfil their calling. Mahatma Gandhi paid a high tribute to the work of the Christian doctors, nurses and other volunteers who responded to his call to go and serve the victims of Hindu-Muslim Communal hatred immediately following the partition of the country in 1947. But in the recent outbreak of communal violence in Gujarat, Christians only expressed verbal protest and a sense of frustration over their helplessness. Unless we recover our fearless willingness to face danger, loss of prestige, property and life in the fulfilment of the ministry given to us by Christ, we cannot serve our fellowmen as servants of Christ.

ANNOUNCING

THE 1970 SESSION OF THE NATIONAL CITIZENSHIP ACADEMY

(A Six-Month Post-Graduate Course)

1st May 1970 - 15th October 1970

at

Ecumenical Christian Centre, Whitefield, Bangalore

The Academy aims at helping Editors, Writers, Pastors, Social Workers, Teachers, Political Party Workers and others to study the forces at work in the political, economic, social, cultural and religious areas of life in the Indian society, with a view to enable them for an intelligent and active participation in our great adventure of nation building. The course will help to strengthen the concern of the Church for the secular life of the nation. The 1969 session was attended by students from Bengal, Andhra Pradesh, Mysore, Tamil Nadu, Kerala and Ceylon.

Lectures by competent professors from various Universities, and seminars, study tours, writing assignments and practical training. The course will be undergirded by Biblical studies and lectures on the Christian understanding of Man and Society.

Admissions limited to twenty University or Theological graduates men and women. Fee for the course (tuition, food, accommodation and study tours) will be Rs. 200 (Rupees two hundred only) per month per person. A few scholarships are available to cover costs for candidates sponsored by Institutions and Organizations. Apply for Prospectus and Application blanks before the 15th of January, 1970. Last date for Registration of students is 15th February, 1970.

(Sd.) REV. M. A. THOMAS,
Director,
Ecumenical Christian Centre.

Whitefield,
Bangalore.
12-11-1969.

UNITED THEOLOGICAL COLLEGE, BANGALORE 6.

(Dept. of Research and Post-Graduate Studies)

Admissions for 1970-71

Applications are invited from holders of the Serampore B.D. (First or Second Class) or its equivalent for admission to the **M.Th. courses** and from holders of Serampore B.D. or its equivalent or L.Th. diploma for admission to the **M.R.S. courses** for the academic year commencing on 11th June 1970.

The College prepares candidates for the **M.Th. Degree** of Serampore College in the fields of Old Testament, New Testament, Christian Theology, Church History and Christian Ethics, and for the **M.R.S. Degree** in the fields of Bible, Church History, Christian Ethics, Practical Theology and Christian Doctrine.

Candidates who wish to pursue their own special research projects in any of the above branches are also admitted. All candidates doing the Post-graduate studies in the college may also register for the Post-graduate diploma of the college.

Applications for admission should be made on the prescribed forms supplied by the college along with a registration fee of Rs. 15 and should reach the Principal not later than February 28th, 1970.

A limited number of scholarships are available for which application should be made separately.

All enquiries may be addressed to :

The Director,
Department of Research & Post-
graduate Studies,
United Theological College,
17, Miller's Road,
Bangalore 6.

Announcements

FELICITATIONS TO A BISHOP

The Rt. Revd. Dr. Lesslie Newbigin will be 60 years this December. He has been serving the Indian Church and the people of Tamil Nadu for thirty-three years with faithfulness and dedication, and it is only fitting that we use this occasion to express our appreciation of his work and our gratitude to God who called and sent him to serve Him in our midst.

During his first term of ten years in Chingleput and Kancheepuram he maintained close contacts with local religious leaders and social workers. As the first Bishop in Madurai-Ramnad Diocese of the Church of South India from 1947 to 1959, he reorganised and revitalised the educational, medical and social service programmes of the Diocese. His personal involvement in the relief operations at the time of the disastrous flood in Ramnad in 1950, cannot be easily forgotten. On the completion of an assignment with the International Missionary Council and the World Council of Churches, Geneva, he accepted our invitation to come back to India as Bishop in Madras. Since 1965 he has been serving us in the Madras Diocese with zeal and distinction.

Bishop Newbigin has distinguished himself in many fields. He is a persuasive speaker, an inspiring preacher and a talented writer. His mastery of the Tamil language is remarkable, and he is as fluent in Tamil as he is in his own mother tongue. His theological writings are marked by their depth of scholarship and commitment. In fact he is one of the foremost theologians of our day.

The Bishop is also an able administrator and a dynamic leader. He is a lover of Indian art and music. His faith is not divorced from the affairs of the world, and we can be justly proud of the leadership he has given us in programmes of famine relief and in rehabilitation schemes, and of his prompt and imaginative response during seasons of drought and flood.

All these are expressions of Bishop Newbigin's deep Christian faith. We are grateful for this faith and this witness, and it is only right that we should try to show our gratitude through some concrete project.

A Committee has been formed under the Presidentship of the Rev. Joseph John, Vice-President of the Madras Diocesan Council to celebrate Bishop Newbigin's birthday. A public meeting will be held on the 8th December 1969 at 6 p.m. in the compound of St. George's Cathedral, Mount Road, Madras-6. Our Chief Minister, Hon'ble Thiru M. Karunanidhi has kindly agreed to preside.

In connection with the celebration, efforts are also being made to raise funds which will be utilised for a worthy cause to be named by Bishop Newbigin. We shall be thankful if you will contribute liberally towards this. Your contributions may kindly be sent to the Treasurer, Bishop Newbigin's 60th Birthday Celebration Fund, preferably in the form of crossed cheques. The Treasurer is

Mr. P. S. Rajaratnam, Manager, Air India, Mount Road, Madras-2.

Mrs. G. L. CHANDRAN
SIMPSON RAJARATNAM
Secretaries

Yours Sincerely,
REV. JOSEPH JOHN
President

A KIRCHENTAG FOR TAMIL NADU

The Tamilnad Christian Council has launched an ambitious plan to bring together the Christian people of Tamil Nadu in a great rally to be held in Madras from 30th April to 3rd May 1970.

This is something which will meet a very long-felt need. Kerala has had its Maramon Convention as a rallying place for the Christians of the State, and Andhra has its great annual gathering at Vijayawada. The Churches in Germany were revitalised after the last war by the great annual gathering of lay Christians known as the Kirchentag. There is no doubt that such great gatherings, if rightly prepared for and planned, can be the source of new life in the Church.

Those who are planning this gathering believe that God holds Tamil Nadu in His Hands, that He is at work in the great changes that are taking place in the life of the Tamil people, and that he is calling the Tamil Church to be a more effective sign and witness of His purpose. This great Assembly will be a place where, God willing, that call will be heard and obeyed.

There will be daily Bible studies led by Dr. D. T. Niles of Jaffna. During the morning there will be groups for discussion. In the evening there will be great public meetings at which the call of God to the Christian people of Tamil Nadu will be presented by outstanding leaders of the Tamil churches. At night there will be musical and dramatic presentations of the Gospel under the direction of Mr. D. A. Dhanapandian of All India Radio.

Plans are being made to accommodate upto 50,000 people for this Assembly. Special buses will be run from all parts of the State to bring the delegates. Cards for private prayer are already available and may be had from the headquarters of all the churches.

This preliminary notice is given as an invitation to all who long for the renewal of the Church in Tamil Nadu to join in earnest prayer that God may use this Assembly to fulfil his purpose among us. 'God is faithful, who also will do it.' We are attempting a great thing for God; we expect great things from Him.

LESSLIE NEWBIGIN,
(Convener, Programme Committee.)

D. A. THANGASAMY,
(Convener, Laity Committee of the Tamil Nadu Christian Council.)

Letters to the Editor

'THE WOMEN SHOULD KEEP SILENCE IN THE CHURCHES'

(I Cor. 14: 34 RSV)

Sir,

No one can claim that the New Testament is a pro-feminist tract. None of the books contained in it was written by a woman. None of the twelve apostles were women. The subjection of wives to husbands is frequently enjoined. Finally, in the text of our title, St. Paul discriminates strongly against women.

All this appears to be formidable opposition for any Biblical Christian who is interested in the ordination of women. But let us look more closely at the Pauline texts which deal with the relation of women to church order. Did Paul mean the text in our title to be taken in an absolute sense? If so, then no church has ever obeyed him, for all allow women to join in the singing of hymns and the recitation of the Lord's prayer. The New English Bible interprets our title text, in the context of the preceding verses, as a prohibition on preaching by women. On occasions there may be cause for prohibiting particular women from preaching (Rev. 2: 20), but this interpretation contradicts I Cor. 11: 5, where Paul takes the prophetic ministry of women for granted.

We are left with the possibility of interpreting our title text in the light of the following verse, where a woman is told to ask her husband questions at home. If this is the proper context, then the significance of the title text lies in the need not to distract one's neighbour in church. This interpretation is consonant with I Tim. 2: 11 'Let a woman learn in silence with all submissiveness'. We have now softened St. Paul's seemingly fierce discrimination down to a recognition that women are more prone to chatter than men.

Another important passage in which Paul discriminates in favour of men is I Cor. 11: 3-16. The subject matter is head-dress, and it is almost amusing to see, how after asserting the natural lordship of man (because woman in Gen. 2 was taken from man) he almost swallows his own words because 'in the Lord' what matters is interdependence, not superiority (and anyway every man you or I know has been taken from a woman).

The New Testament does not recognise any 'ordination' in the precise and formalised sense that we have it today, though an embryonic form of the rite is described in Acts 6. The only prolonged passage which deals with the suitability of persons for the specialised ministry is I Tim. 3: 1-13. The main subject matter concerns bishops and deacons. But in the middle of the passage about deacons there is a tantalising verse about women (v. 11) which (contrary to Philips and the New English Bible) has often been thought to refer to a special ministry of deaconesses (see also Rom. 16: 1).

Recently the Lambeth Conference has recommended that women should be admitted to the order of deacons and this is obviously consonant with the traditional interpretation of I Tim. 3: 13.

St. Paul does not attempt to hide the fact that his advice for women is influenced by what he feels to be seemly (I Cor. 11: 13 and 14: 35b). There is nothing to regret in this. If worship is to be conducted decently and in order, then seemliness is one important consideration. But what is seemly in one society may be offensive in another, so that

taking Paul's appeal to seemliness seriously may sometimes lead in practical matters to a practice at variance with Paul's. For example, in an all-female society like a school or college, the situation of I Tim. 2: 12 (I permit no woman to teach or have authority over men) will not arise, and it is for such a society as this that, in the first instance, ordained women may reasonably be encouraged to minister.

Palayamkottai

R. P. BURN.

Sir,

The idea to ordain women seems to be a novel one. Unless there is actually a need for it, the introduction of anything new, after initial enthusiasm, will not only end in a failure but also bring in unnecessary problems and create a difficult situation. Therefore 'What is the need for ordaining women?' is the first relevant question to be asked.

The Church of South India has yet to travel a long way to achieve its object. The main objective of the Church in the present juncture should be evangelisation of our country. The changing conditions in the political field of our country has placed the Church in an entirely new environment as far as evangelisation of the land is concerned. It is said that the Church (in our land) faces new challenges; evidently the future is dark. Will ordaining women go to help speeding up the task of evangelising the country? No, it will on the other hand affect the progress of the church adversely. To introduce a proposal to ordain women will certainly make the church miss its main objective. We have to mobilise our strength. This is no time for complacency. The church in our land is at its cross-roads; and this is not the time for discussing such a controversial matter.

Shall we put a question, though many may not like it: if women were to be ordained as Presbyters, when will they be consecrated as Bishops? If ordaining women as Presbyters is accepted, the next step should be to make women-Bishops! Undoubtedly ridiculous !!

The Church, as it is, provides ample opportunities for women to work for the Lord. By this, we do not mean that the women are secondary. They are in no way inferior to men, but that does not mean that women are to do all the work men do or vice versa.

Moreover, scriptural support is lacking for ordaining women as Presbyters. Of course, the word 'deaconess' occurs in R. V. margin at Rom. 16: 1. In I Tim. 3: 11 f, it is not certain whether the 'women' or 'wives' are 'deaconess' or 'wives' of deacons. Nowhere it is said that they held such offices as Presbyters or Bishops. Even if the word 'deaconess' is used, it refers to the service (Lk. 8: 2 f) they rendered rather than to the office they held.

The fact that the culture of our land is not in favour of ordaining women cannot be ignored. Ordaining women is an idea, which is not in line with the taste of the pious people of our land. Ordaining women will do more harm than good to the church in our land.

(Rev.) J. M. D. BARNABAS.

Aravangadu,
The Nilgiris.

Sir,

It is very interesting to note that there has been a request from a pastorate committee for the ordination of a lady with a theological degree. Really it is good that at least one pas-

torate and its committee have realised the need of women Clergy in the Church of South India. Now women are working under many categories in the Church. So it is better to give an opportunity to the women to serve in the ministerial line as Clergy.

There is no difference between man and woman in sharing the burden and in working for the development of the kingdom of God on earth. If women are to be ordained the only conditions be that, like the men, they must also have had the call of God to work in the Church and they must possess enough education with suitable theological training, in order to maintain their dignity in the Society and to work consciously and fruitfully in the Church for the glory of God.

I must congratulate the pastorate committee which decided to make such a sensible request.

Hyderabad.

REV. D. N. SAMUEL.

A YOUTH MAGAZINE FOR THE C.S.I.

Sir,

It is the need of the hour to start a youth magazine in English for the whole of the C.S.I. under the auspices of the Youth Committee of the Synod. Even though the C.S.I. was inaugurated in September 1947, it is very regrettable to note that not sufficient attention has been given to the youth work and it is not fully co-ordinated in the Church as a whole. There is no intellectual or literary link, the vehicle of expressions, ideologies and thoughts, among our dioceses which can convey and share thoughts on different activities of the youth in our dioceses. With a view to integrating the youth of the C.S.I. and to bring unity in our diversities, a youth magazine can play a vital part. The youth can contribute substantially to the total mission of the Church. The youth, the future citizens as well as the back-bone of the Church, can be a dynamic force. Except in a few dioceses the work among the youth seems to be not so appreciable. Perhaps this is due to the absence of vision, lack of attention from the authorities, lack of leadership and paucity of funds. Nowadays, new organisations, both secular and religious, are coming up and the attention of the youth is diverted and to some extent confused. Moreover, in this scientifically and technologically developed age and the age of political instabilities and different political ideologies and of student indiscipline, the Church has a responsibility to lead the youth.

The C.S.I. has a special mission in evangelism. Our work in Thailand has to be developed and besides, we want devoted and dedicated leaders in colleges, schools, hospitals, government offices, community development projects and so on. The ministry of the laymen is not in any way insignificant in secular and pluralistic society like ours. Christian literature and interpretation of the Gospel are very important if we want to spread the Good News. Especially in younger churches, there is the absence of adequate Christian literature coupled with good leadership. We have talented youth in our own, various dioceses and they can play a very prominent part in fulfilling the mission of the Church. For this a youth magazine will be a fillip and should therefore become a 'must' in the C.S.I.

Notices have been already sent to various dioceses for the First Assembly of the C.S.I. Youth which will be held in May 1970 in Masulipatanam. Indeed, it will be a great venture to publish a youth magazine under the auspices of the C.S.I. Youth Committee before the First Assembly meets. The monthly can be published from the Synod Secretariat.

1. George M. John	Representing the Malayalam area
2. M. Theophilus	Representing the Telugu area
3. A. C. Mathanaraj	Representing the Ceylon area
4. P. J. Kattebennur	Representing the Karnataka area
5. Edward Ramani	Representing the Tamil area

Students of United Theological College, Bangalore.

CONFERENCE

on

CHRISTIAN HYMNS AND LYRICS

6—9 January, 1970

Owing to the growth of secularisation and the new understanding of God, man, society and the universe, many of the Christian Hymns and Lyrics have become rather out-dated.

Hence there is a need for a clear and thorough examination of the theology of the Christian Hymns and Lyrics.

Also encouragement and guidance must be given to compose new songs to make the Gospel relevant to the modern man.

For meeting this need

The Ecumenical Christian Centre, Whitefield, Bangalore

offers an opportunity for Theologians, Composers and Musicians to get-together at a three-day Conference from 6th to 9th January 1970 on 'Christian Hymn and Lyrics'. Churches and Institutions are requested to send their Representatives.

The Conference fee will be Rs. 30 (Rupees thirty only) which includes registration, food and accommodation.

Accommodation is limited to thirty participants only.

Please register before the 1st January 1970 by sending a crossed cheque for Rs. 30 (Rupees thirty).

JONATHAN GNANADASON,
Programme Secretary

Ecumenical Christian Centre
Whitefield
Bangalore.

**A ONE-WEEK COURSE FOR CHRISTIAN
EXECUTIVES IN INDIA ON 'EFFICIENCY
IN ADMINISTRATION'**

(19-26th February 1970).

To the Heads of Churches, Colleges, Hospitals, other
Christian Institutions and Organizations.

Dear Friends,

In these days of growing awareness of the creative and dynamic role of Executives in all walks of life and the training the Executives undergo, for short periods from time to time in specialized Institutions, the Churches seem to be very much in the backwaters lacking the 'know how', though there is an abundance of goodwill, hard work and spirit of service. In a secular Society fastly becoming more and more thorough and highly efficient, achieving all-round development, the Church which ought to be in the forefront is lagging far behind, slow to catch up and finding it difficult to cope with the increasing demands of modern society.

At the meeting of the Executive Committee for Lay training and Christian Education of the East Asia Christian Conference held at Perth in Australia in April 1969, a suggestion was thrown out that efforts should be made to arrange courses on Efficiency in Administration for Christian Executives. This matter was discussed by us at the Ecumenical Centre with some visiting Bishops, Principals of Colleges and other leaders and all have hailed this as a welcome idea.

Therefore, we are making a humble venture to organize such a Course on the various aspects of Management, Administration and Organization, Finance, etc. which are the major responsibilities of the Executive whether he be a Bishop, a Principal, a Director or a General Secretary of a major concern. Able and experienced representatives from various Secular Agencies will be invited to share their knowledge and experience and give guidance at this Course. However, there are three questions which have to be answered in our own minds if we are take this Course seriously.

- (1) Do we—Christian Executives—honestly feel that we have to learn much from the experience and knowledge of the Secular Specialist to do our own jobs more efficiently and effectively?
- (2) Are we, who are recognised as able and experienced men in our own situations, prepared to be guided by experts from the secular field?
- (3) Busy as we are, would it be possible for us to find the time to participate in this One-Week Course? Are we convinced that this should get priority?

We shall be grateful if you will kindly let us know if you would like to attend such a Course here from the 19-26 February, 1970. Perhaps you may know that for short Courses for ten days or two weeks such as this, held in Hyderabad at the Institute of Public Administration, the charges are Rs. 1,500 to Rs. 2,000. This is beyond the means of Christian Agencies and therefore the Ecumenical Christian Centre is proposing to secure honorary services of experts as far as possible and bring the expenses to a nominal minimum. For the whole Course including Registration, Food and Accommodation, the charges will be only Rs. 90 (Rupees ninety) per person which will cover only a part of the total expenses. The Centre is planning to subsidize the Course as a contribution to the life of the Churches in India. Of course the participants will meet their own travel expenses.

This is an earnest invitation to Dioceses, Colleges, Hospitals, other Institutions and Organizations in the country to make use of this opportunity. We hope the fees and travel expenses will be paid by the Churches or Institutions concerned. Detailed Programme Folders will be sent in January, 1970 but WE WOULD LIKE TO HEAR BEFORE THE 15th OF DECEMBER, 1969 whether you would like to attend or depute a top Executive to participate. As we have only limited accommodation here, we shall not be able to take more than thirty. Preference will be given to the first 30 applicants who will register their names by sending Rs. 90 (Rupees ninety).

Awaiting to hear from you and with greetings,

Yours ever,

THE REV. M. A. THOMAS
Director.

Ecumenical Christian Centre
Whitefield P.O.
Bangalore
Date : 29-10-1969.

ARE WE POLITICALLY LITERATE ?

- * Christian responsibility in India today calls for political education of the Christians.
- * Without proper political education Christians will not be in a position to make any significant contribution to the life of the nation.
- * Politics is where decisions are made affecting the welfare of the country.
- * But where are the Christians in this?—Are we helping in making right decisions?

To Meet This Need

THE ECUMENICAL CHRISTIAN CENTRE
WHITEFIELD, BANGALORE

Offers

A Three-Week School of Politics

From 7th to 28th of March, 1970

Subjects :

1. An intense critical study of the Policies and Programmes of the various Political parties in India.

2. The Indian Government and Constitution.

Admission : Limited to thirty men and women conversant in English having sponsorship from Churches, Institutions and Organisations.

Fees : Rs 150 (Rupees one hundred and fifty only) to cover food and accommodation.

Please register the names of your candidates before the 31st January 1970 by sending a crossed cheque for Rs. 150.

REV. M. A. THOMAS,
Director.

Ecumenical Christian Centre.

10-11-1969.

KANYAKUMARI

Sixth Diocesan Youth Convention

The Nagercoil Home Church was the venue of the above annual gathering on 20th and 21st October. 486 delegates from all over the Dioceses attended this Convention. The Rev. Stephen, Youth Worker, Tinnevelly Diocese, and Mr. Anantha Raj, Teacher, St. John's High School, Palayamcottah, were the main speakers. 'The meaning of Christ for life today' was the theme of the Convention. After each main address, the delegates went into smaller groups to discuss the various issues in life today in which we seek to know the relevance of Christ. Competitions in music, elocution, Bible knowledge, etc., were held for the delegates.

One was impressed by the eagerness of the young people to apply the Gospel to the problems of the day—personal, social, economic and political. Many young people felt the need for a mature understanding of Christ today. At the same time quite a few had the shocking experience of the shattering of their pet images of a sentimental Christ. The messages given by the speakers led them to a deeper and more dynamic understanding of the living Christ.

The closing message was given by the Rev. G. Christdas and the Rev. R. Edward Sam led the delegates in an act of dedication.

R. EDWARD SAM.

Central celebration of Youth Sunday

The gracefully decorated premises of the Kaliancaud Church in the Kanyakumari Diocese was the scene of this celebration on 5th October at 6-30 p.m. More than 3,000 people from the Diocese gathered for this mammoth rally. The service was conducted by the Rev. R. Edward Sam and many young people participated in it. The message to the young people, delivered by Mrs. Joy Gnanadason, was inspiring and instructive.

A unique feature of the cultural programme that followed was the participation of representatives from the Lutheran and Roman Churches and the Salvation Army. Items like singing and dialogues were presented by representative groups from all the 8 Districts in the Diocese. The mammoth gathering was a witness to the Church's re-

THE
DIOCESES



cognition of the place and rôle of the youth in its activities today.

R. EDWARD SAM.

MYSSORE

Social Work

The Sunday next before Advent (23 November) is a Sunday specially appointed for prayer and preaching about Social Work. This used to be called Temperance Sunday. The lifting of Prohibition in the State puts upon us the burden of speaking again about drinking, which is still a problem in some congregations and may be the reason why some old-established communities are still in a backward state. There are now new methods of dealing with this problem through personal work. A Society called Alcoholics Anonymous is already established in India and is seeking the help of the Medico-Pastoral Association in starting a branch at Bangalore.

Another aspect of Social Work is Family Planning. In view of the importance of this matter, the divergent views of Government and sections of the Christian Church, it is worthwhile to make this one of the subjects to be dealt with on November 23rd, when the subject in the C.S.I. Calendar is aptly named 'Preparedness'.

DORNAKAL

Medithapalli Church Dedication

Medithapalli is one of the villages in the I.M.S.T. area of the Dornakal Diocese. This village accepted the Christian gospel as early as 1906. Among the first 33 adult baptisms in Dornakal on 3rd August 1906 by Bishop Henry Whitehead of Madras, 8 belonged to Medithapalli village. They were families with the surnames Zangam and Immadi. The next year a few more families were baptised when the Mentaam and Kodamagondla families came in.

So Medithapalli became one of the pioneer villages in the I.M.S.T. Dornakal mission area. The early I.M.S.T. missionaries, Rev. Samuel Pakianathan, Rev. D. Devasahayam and Rev. Canon J. Sreenivasagam, in turn lived in Medithapalli village and served the new community in and around Medithapalli.

In the course of time Medithapalli Christians came forward to build a place of worship in their village and the first village Church was built and dedicated on 9th October 1936 by Bishop A. B. Elliott. This old Church, even though it was a tiled building, could last only for 33 years. The young pastor now at Medithapalli, Rev. Rapole George, took up the responsibility and built a new Church, a more permanent building with bricks and Mangalore tiles using also materials from the old Church. Even though the Church cost Rs. 2,300 the people raised the whole amount locally and the mission has not given any grant.

The new Church was dedicated for the Glory of God by the Most Rev. P. Solomon, the Moderator of the C.S.I., on 10th August 1969. The rebuilding of the Church is a sign of great revival among the Christians of this generation in this village.

JOHN G. SAMUEL.

Missionary Interest in Madurai-Ramnad Diocese

For the past nine years Madurai diocese has been working to create a sincere missionary interest amongst its people. In 1960 Bishop Devadoss expressed his deep concern that we as a diocese should have a missionary spirit, for, he said, this outward reach to others is indicative of the basic health of an individual Christian or a Christian community. And so, over the years, in a quiet but persuasively compelling way, he has urged those of us who have served with him on the Diocesan Board of Missions to build up missionary interest and concern throughout the diocese.

We now have a corps of well-nigh eighty missionary secretaries in parishes and institutions who have formed local groups who learn about the missionary work of the C.S.I., and pray for it, and support it financially. These secretaries meet together every six months for a day conference, where they learn more of the outreach work of the church from special speakers, and where they each give a report of what

(Continued on p. 19)

TRENDS

Consultation of US/USSR Churchmen Presses for Arms Control Talks

St. Louis, Missouri—The 'absolute folly' of thinking that continuing the spiralling arms race is a way of achieving world peace or even national security, was stressed by Churchmen from the USSR and USA attending a consultation on arms control here October 3-6.

The delegation expressed keen interest in the forthcoming strategic arms limitation talks between their two countries. They voiced the hope that these would convene immediately and produce effective steps to de-escalate the arms race.

EPS.

Work Starts on Common Arabic Bible

Beirut, (EPS)—A truly ecumenical effort to produce a new Arabic translation of the Bible for all Christians got under way at Buummana outside Beirut with a three-week seminar the middle of September. Bishops, pastors, priests, professors and writers were among the nearly 50 persons of Roman Catholic, Protestant and Orthodox confessions attending the seminar for translators sponsored by the United Bible Societies. They came from various parts of the Arab World.

Lectures were given by staff of the Bible Societies who do translation work in Europe, Asia and Africa. These were designed to familiarize the participants with the most up-to-date techniques of Bible translation and to help them work towards a common understanding of the character of the new Arabic translation. Particular attention was paid to finding a vocabulary acceptable alike to people from Syria and Sudan, from Morocco and Iraq.

At the end of the seminar plans were laid for establishing small translation teams in different parts of the Arab World. A Central Committee will co-ordinate their work. Translation will begin simultaneously on the Old and New Testaments. It is hoped that portions of the New Testament will be published even before the whole appears.

EPS:

Tribute Paid to Harry Emerson Fosdick

New York, (EPS)—Dr. Harry Emerson Fosdick 'guided the American

Churches into the 20th century' by helping to bridge the gap between faith and rapid scientific-technological development', said Dr. R. H. Edwin Espy, General Secretary of the National Council of Churches (USA), in paying tribute to the famed clergyman who died October 5 at the age of 91.

Dr. Fosdick had retired in 1946 as minister of the interdenominational, inter-racial Riverside Church in New York City. He was widely known as an apostle of theological liberalism, a pioneer ecumenist, a national radio preacher, hymn writer and author of some 40 books. Through his published sermons and his courses at Union Theological Seminary he left his mark on the style of almost every American Protestant preacher.

'He was a most persuasive spokesman for Christian unity at a time when denominational rivalries were still rife,' commented Dr. Samuel McCrea Cavert, retired executive secretary of the U.S. Conference for the World Council of Churches. 'He was an ecumenical spirit long before the word "ecumenical" came into common use.'

EPS.

Black Manifesto Rejected by LCA Executive Council

New York, (EPS)—The Executive Council of the 3.3 million-member Lutheran Church in America has termed the 'political philosophy' of the Black Manifesto 'unacceptable'.

Meeting for the first time since James Forman posted the Black Manifesto on the doors of the LCA headquarters here last May (EPS No. 17), the group said LCA funds ought not to be given to the Black Economic Development Conference (BEDC)—or any other organization—whose goals, purposes or tactics are incompatible with the Poverty and Race Relations social statements of the Lutheran Church in America.

Meanwhile two Episcopal bishops have defended the action of the special General Convention of their Church which voted to raise at least \$2,00,000 for black community development.

Bishop Anson P. Stokes, Jr., said in amplifying a pastoral letter to the Churches in his diocese that he would

have preferred the money went direct to the BEDC. 'It would have been more honest', he said. He also questioned presiding Bishop John Hines' statement that the concept of

reparations had not been an element in voting the grant. Bishop Stokes urged the churches to see the collection as a starting point and to go beyond it.

Bishop Jonathan G. Sherman of Long Island said the manifesto's threat of violence was 'just so much empty verbiage'. He added that, though he was not bothered by the rhetoric, he was troubled by 'the shocking deprivation of blacks to which the convention responded'.

—EPS.

British Churches set 5% Goal for Development

Swanwick, Derbyshire, (EPS)—British church leaders have endorsed plans for a national 'sign-in' on world poverty in December which will call on the British government to achieve by 1972 the UNCTAD target of 1% of gross national product for overseas aid.

The Conference called on Churches and missionary agencies to survey their resources of invested capital, property and land holdings, and income, and make the information public. In the light of this survey, churches should consider whether 'the holding of capital and living upon inherited wealth is compatible with the calling of the Church in the world today'.

In the meantime, the conference agreed, British churches should take the lead in creating an independent fund for investment in the creation of wealth in developing countries by devoting, before the end of 1972, 5% of their invested funds to that purpose.

A proposal which received unanimous approval called on Christians to commit 1% of their personal income for development, over and above all other gifts for world mission and service.

—EPS.

New Opportunities Granted Missionaries in Nepal

Kathmandu, Nepal, (EPS)—As a result of consultations with the Nepal government in recent months, missionaries of the United Mission to Nepal can be seconded to work with local Nepali institutions and with government programme. This opens many new possibilities for this mission.

A new agreement has been negotiated with the government under which agricultural workers hitherto working in mission-operated programmes will now be related to the government's agricultural development programme and under the supervision of its officers. The agreement permits the mission, started 15 years ago, to continue for another five years in Nepal.

At one time the United Mission had more than 80 missionaries from several different denominations holding widely diverse theological views. Since proselytism is forbidden by law they engage in education and medical work.

—EPS.

News from the Dioceses—(Continued from p. 17)

is going on in their respective places, and bring the offerings of their groups. Every first Saturday in August we

hold a Missionary Sale, which has grown in stature over the years. This year we had 42 stalls run by institutions and parishes and individual families from many parts of the diocese. Hundreds of people came from far and near, both to buy and sell, and to bring their contributions (each parish and institution is asked to bring a minimum of Rs. 40, but most of them far exceed this). It was as usual a day of great joy and happy co-operation, a united effort in which the participation of so many combined to achieve a remarkable result. The total collection through the sale and the contributions was Rs. 18,650. We were happy to have with us the chairman of the Synod Board of Missions and Evangelism, Bishop M. M. John of Madhya Kerala. He opened the sale and also spoke at our special thanksgiving service on the Sunday. He said that with the interest that exists in our diocese, we ought to be open to the calling of God to go out into some new

untouched area of need, should this come to us.

S.R. CELIA, C.S.I.
Diocesan Board of Missions.

Book Notes—(Continued from p. 20)

claims, regional disparities, inter-state disputes, linguistic chauvinism and, of course, communal differences, plague the country. It is said that one should think of oneself as an Indian first, a Madras next. There should come a day when one could be a Madras and an Indian at the same time.

Prof. Abel's views on the 'minorities question' are sound and unimpeachable. I wish the learned professor's next attempt would be on the rôle the Christian community should play in Free India.

IMMANUEL ASIRVATHAM.

THE ECUMENICAL CHRISTIAN CENTRE WHITEFIELD, BANGALORE

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FOR

Young Pastors and Young Lay Leaders

ON

'THE MEANING OF CHRISTIAN SERVICE
IN INDIA TODAY'

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How can we make the Gospel meaningful and relevant to the Indian people? In order to serve this purpose, the young pastors and young lay leaders must understand the various forces which affect the Indian society. They also must know their new role in the changing society.

From 4 - 7 Februray, 1970

A Conference on 'The Meaning of Christian Service in India Today' will be held at the Ecumenical Christian Centre.

The Conference fee will be Rs. 30 (Rupees thirty only) which includes registration, food and accommodation.

Accommodation is limited to thirty participants.

Please register before the 15th of January, 1970 by sending a crossed cheque for Rs. 30 (Rupees thirty) in favour of the Ecumenical Christian Centre.

The Churches are requested to sponsor young pastors and young lay leaders.

JONATHAN GNANADASON,
Programme Secretary.

Ecumenical Christian Centre,
Whitefield, Bangalore.

9-11-1969.

DECEMBER 1969]

ANDHRA CHRISTIAN THEOLOGICAL COLLEGE,

Luthergiri, Rajahmundry.

A new L.Th. class : 1970-73 to be admitted July 1, 1970.

Application forms : may be secured from your church authorities.

Application forms with medical certificates : to be sent through church authorities and submitted to the Principal, ACTC, before January 31, 1970.

Entrance Examinations : March 30 and 31, 1970 in Old Testament, New Testament, Telugu, English at centres arranged with church authorities.

Minimum Educational Qualifications : S.S.L.C. or H.S.C. with eligibility for college entrance or S.S.L.C./H.S.C. completed with Secondary Trg. Passed.

Minimum Age : 19 years completed by July 1, 1970.

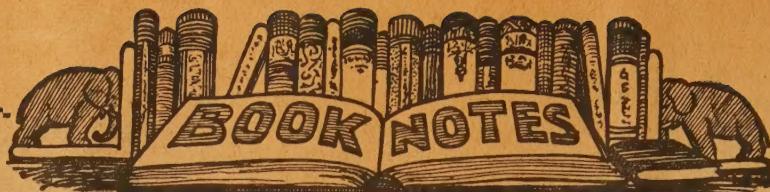
(Sd.) W. D. COLEMAN,
Principal.

(Continued from p. 6)

not a part of 'Christian Antiquities', the preservation of the memory of dead Christ, but a power for constant reformation. 'May you experience to the full the difficulty of living with Chapel of Christ the King! May you always have peace of heart and never peace of mind!'

The Day concluded with two other special events. First, in the evening, there was a remarkable Jalatharangam recital by Kalaimamani Srinavasa Iyengar, teacher of music in the College, the recital chaired by Sri K. M. Sarma, Municipal Commissioner of Madurai. Later students and staff director, with the capable help of Miss Joyce M. Peel, presented a drama on Robert de Nobili. De Nobili was chosen as the theme, not only because of the opportunities provided for dramatic talent but also because of his challenge to us to think again about the theological meaning and task of being a Theological Seminary in Madurai—that 'tremendous and exciting possibility'.

W. B. HARRIS.



'FOLLOWING JESUS'

By J. R. Chandran, C.L.S., Rs. 1.25

This booklet is a collection of sermons given in the main in the Chapel of the United Theological College, Bangalore. The title of the book and the first sermon being the same, namely 'Following Jesus', the implication is that the succeeding titles of the subsequent sermons in a manner set forth the different facets of the first sermon theme. The central emphasis of the first sermon is 'that the disciples are to go out and meet the risen Christ in different human situations in the world'. 'Conversion' stresses the linking of repentance and the gospel. 'Prayer' touching on the uplifting experience on the mount of transfiguration shows the inevitable complement of service meeting human need. 'Impatience with evil' carries the preceding theme to further stages of activity of God's purposes in the world.

While reading the sermon on 'Dual citizenship', relating to the Church exhortation that every man be subject to ruling authorities, a persistent issue in the reader's mind is whether the Church, in the context of the twentieth century, manifestly and invariably renders to God what is God's, particularly in Church connected educational institutions, or is but prone to be conformed to the way of the world. The report of the Christian Colleges consultation, in which representatives of Colleges numbering about 140 of both the Catholic and Reformed branches of the Church participated, in the winter of 1966, has a hint that should make Christian College controlling councils sit up. The sentence referred to runs as follows: 'Reading through the literature and visiting colleges one gets the impression that some of our institutions have lost the essence of Christianity—the spirit of joy' (p. 61, *The Christian College and National Development*, C.L.S.). The query arises: Is the maxim 'Abide in me, that My joy might remain in you and that your joy might be full', recorded by St. John a theme of day to day exemplification in those who have charge? The lenten meditation 'The new Commandment of love' sets forth the distinct quality embodied in the phrase 'as I have loved you'.

'Witness' gives importance to transformed lives, words and deeds. The concept that the Lord honours man's free face will, never forcing it, is

clarified in the records of Peter and Thomas who wavered, yet were duly stabilized in devotion to our Lord. Again there arises in the readers' mind the issue; while aware that our Lord manifested eternal glory in His three and a half years tabernacling on earth and made His disciples absorb from His activity this glory of spiritual power and ethical stability, the process culminating in Pentecost, are our churches often turning to manoeuvre which is not heavenly but of the earth, earthly?

This book of the Rev. Dr. R. Chandran is most timely, providing worthy pabulum, for if there is one great urgency in the Church today, it is the fulfilling of our Lord's eternal call 'Follow me'; it is to be hoped that this small volume is but a foretaste of more to come. A word regarding the set-up of the type on the page may be permitted. Bible references, book, chapter and verse indications, may be conveniently placed as foot-notes avoiding break in the flow of the paragraph, appropriate guide number or letter being duly used. This will be but a small detail, yet helpful.

Madurai.

FREDERICK JACOB.

'THE RAINBOW ARCH'

By A. Noble Rajamani, 150 pages

This is a small book in bold print which makes for easy reading especially for the young and can be recommended for colleges and youth organizations both for private reading and group-study. This book is sure to be a favourite with the plain ordinary Christians, not well versed in systematic theology and biblical scholarship and yet with a burning desire to understand the Bible more and more.

This book is a collection of short meditations on some of the biblical characters and events. Each thought has an appropriate and appealing title. The author has a clever way of selecting a character or an event which, in ordinary Bible reading, the reader may overlook as insignificant, and making that character or event very real to the reader. Thus Jubal, 'the father of such as handle the harp and organ' is made as real as Marconi who invented the radio or Graham Bell, the telephone. The humanity of Jesus is pointed out by the

words, 'Jesus was found asleep on a pillow'. The tact with which prophesied

Nathan deals with King David's sins, the traffic of Jacob's ladder, Dorcas' loom of love are all written in a way to bring out the moral truth implicit in the stories.

The author uses a simple figurative language which fascinates the imagination and yet does not turn the reader away from the point. He brings in a large number of allusions and quotations which in itself gives one the pleasure of refreshing one's memory of favourites in English literature. Many more books of this type from the author will be welcome since they will be entertaining as well as enlightening.

Madras.

SARO SUNDERSINGH.

MY COUNTRY, MY PEOPLE

By M. Abel,
Life Issues Series, C. L. S., Madras.

Prof. Abel's *My Country, My People* is well written. His review of India's struggle for freedom is scholarly and free from bias. Especially his analysis of the factors that led to the partition of India is forthright, frank. Our young men, most of them 'born free', should read this book. They would know where indiscipline would lead a nation, a community, an individual.

As a learned Professor of Political Science, Prof. Abel should have known how unprepared our leaders were for freedom and its responsibilities. First Lord Wavell and then Lord Mountbatten toyed with them, now bluffing, now cajoling and on occasion flattering them. Some facts of history are unpleasant but they should be recorded nevertheless. The architect of 'The Mountbatten Plan' (Dicky Bird Plan) was V. P. Menon, and, in fairness to the little genius from Kerala, some mention should have been made of Menon's adroit handling of the Paramountcy problem, his checkmating Sir Cornfield's several sleights of hand and Ismay's little deceptions. Menon would be the last to grudge Patel the credit, but one ought to keep the record straight.

Prof. Abel's views on Integration, Unity and Loyalty are all admirable, if a little fanciful. Unpalatable though it is, one has to admit that India is yet to grow into nationhood. Sectional

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[DECEMBER 1969]

NOTICES

UNITED THEOLOGICAL COLLEGE, BANGALORE

DEPARTMENT OF LAY TRAINING

Offers courses for lay leaders, youth workers, college and school teachers and those responsible for Christian Education programmes

ADMISSIONS FOR 1970-71

Bachelor of Religious Education (B.R.E.)

This is a two-year course leading to the B.R.E. Degree of Serampore University. The course provides training for M.C.A. Secretaries and the Church's special teaching ministries among children, youth, students and adults. Admission is open to those who hold a Bachelor's degree of a recognised university. Those holding the B.D. Degree or L.Th. Diploma of Serampore University are also eligible for admission.

Laymen's Theological Course and Diploma of Religious Knowledge

This one-year course is open to those who hold a Bachelor's degree of a recognised university, and to others who, in the opinion of the College's Lay Department, can benefit from the course of studies. The course covers the study of the Bible, Christian doctrine, Church history, Indian religions, contemporary society in India, personal development and group leadership. Those who complete the course satisfactorily receive the College certificate.

Graduate members registered for this course may also register for the Serampore College Diploma in Religious knowledge, which is especially designed for teachers in Christian schools and colleges.

APPLICATION FOR ADMISSION on a form obtainable from the College should reach the Principal not later than 28th February 1970. The application should be accompanied by a registration fee of Rs. 15. All applicants will be asked to write an Entrance Examination. For those admitted, work will begin on June 11th 1970.

ALL ENQUIRIES may be addressed to : The Director, Department of Lay Training, United Theological College, 17, Miller's Road, Bangalore 6.

UNITED THEOLOGICAL COLLEGE, BANGALORE

DEPARTMENT OF MINISTERIAL TRAINING

The United Theological College, Bangalore, will be admitting candidates for the following degree courses during the year 1970-71 :

(a) **The 5-year B.D. course :** Candidates who are not graduates, but who are eligible for admission to the degree courses of a recognised university, may apply for admission to this course, which will begin on June 11th 1970.

Applications for admission to this course should be made on the prescribed form, obtainable from the College, and should reach the Principal by February 28th 1970. Candidates will be required to sit for an Entrance Examination to be held on May 1st and 2nd, 1970.

(b) **The 3-year B.D. course :** Candidates holding at least B.A. or B.Sc. degree of an Indian University, or an equivalent qualification, may apply for admission to this course, which will begin on September 11th 1970.

Applications for admission to this course should be made on the prescribed form, obtainable from the College, and should reach the Principal not later than May 30th 1970. Candidates will be required to sit for an Entrance Examination—either on May 1st and 2nd, as above (for which applications should reach the Principal not later than Feb. 28th) or on July 31st and August 1st, 1970.

Further information regarding the Courses and entrance examinations may be obtained by writing to the Director, Department of Ministerial Training, United Theological College, 17 Miller's Road, Bangalore-6.

UNITED THEOLOGICAL COLLEGE, BANGALORE

ADMISSIONS FOR 1970-71

Applications for admission to the college are invited from suitable candidates for the following courses commencing on June 11th, 1970.

1. **Five-Year Bachelor of Divinity (B.D.)**—Open to candidates who have passed the P.U.C. Examination of an Indian University or its equivalent.
2. **Two-Year Bachelor of Religious Education (B.R.E.)**. Open to candidates who hold the B.A. or B.Sc. degree of a recognised University. Those holding the B.D. degree or L.Th. diploma of Serampore University are also eligible to take this course.
3. **One-Year Laymen's Course and the Diploma of Religious Knowledge.**—Open to candidates who hold the B.A. or B.Sc. degree of a recognised University.
4. **Master of Religious Studies (M.R.S.)**—Open to candidates holding the B.D. degree of Serampore University or equivalent qualification.
5. **Master of Theology (M.Th.)**—Open to candidates holding a first or second class B.D. degree of Serampore University or equivalent qualification.

Applications for admission, on forms available from the College, should reach the Principal, United Theological College, 17 Miller's Road, Bangalore-6, not later than 28th February, 1970. The application should be accompanied by a Registration fee of Rs. 15.

A limited number of scholarships are available for deserving candidates admitted to the different courses. Requests for scholarship should be made in writing separately along with the application for admission.

WANTED EARLY

Indian Christian Lady without family encumbrances, as resident to supervise English Medium Primary School and Hostel. Trained Teacher preferred. Experience and fluent English essential. Salary according to qualifications, up to Rs. 300 p.m. Free Board and Lodging. Apply with Testimonials to : The Bishop of Nagpur, Cathedral House, Nagpur-1.

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This is the second volume in the life issues series, published jointly by the major Christian publishing concerns in India for the NCCI. Dr. Airan deals with the problems of higher education in India.	
THE WORK AND WORDS OF JESUS (CLS) by A. M. Hunter	Rs. 3.25
The Indian edition of a delightful life of Jesus, with a special preface by Mr. Hunter.	
PIONEERS OF INDIGENOUS CHRISTIANITY (CISRS-CLS) by Kaj Baago	Rs. 5.25
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MALCOLM BOYD'S BOOK OF DAYS	Rs. 9.45
Thoughts for the Day ? Yes, but what thoughts. They are unconventional. They are about struggle and sex and scandals and Vietnam. They are the stuff of life, and life belongs to God.	
CHRISTIANITY IN ITS SOCIAL CONTEXT edited by Gerard Irvine	Rs. 17.55
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An invaluable contribution to the debate on authority which is one of the crucial issues that divide the Christian Church.	
PALACE OF HEALING by Dorothy Clarke Wilson	Rs. 27.00
This is the inspiring story of Dr. Clara Swain, the first woman missionary doctor, and of the hospital she founded in Bareilly—the story of how a modern hospital was built out of a collection of bare rooms and unfaltering faith.'	

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4. **Facilities for Research.**

Accredited on G.Th. and B.D. levels by the Accreditation Commission of Theological Schools in South Asia.

The present student body of 120 represents 15 Indian states and 30 denominations.

Applications close with the Registrar on
January 15, 1970